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The Bible: Its Christ and Modernism

By

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Introduction by

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TO

My aged parents whose strong faith in God and in His Word has always been a source of blessing and inspiration to their children, this book is gratefully dedicated by the author

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INTRODUCTION.

I cannot too highly esteem the privilege of introducing this book and its author.

Dr. McCrossan has long been before the reading Christian public as an exponent of "the faith once for all delivered to the saints." With keen acumen and trained scholarship, he has discerned and exposed error and exalted "the truth as the truth is in Jesus." The present volume is the result of long and patient study in the realm of religious controversy, which, by far, too many have been content to apprehend but superficially.

We seem to be at the parting of the ways. Indeed there are those who boast that we are. A clarion call is needed to arouse the indifferent to the peril of the hour; and to encourage those who would give "a reason of the hope that is in them." Not all can be specialists in this field. Dr. McCrossan has shown his fitness for the calling and he has in this contribution put into concrete form, simple for all to comprehend, the various testimonies involved in the discussion; and given us a guide out of the mystifying intricacies of the Modern school. He does not merely express opinions; but takes the facts as presented by those who would overturn the faith of the historic Church, and shows their infidelic character. His accurate citations will be a strength to the thoughtful and will assure the average student of divine things that he has not been beating the air.

My own heart throbs with the expectant hope of

the great good this book will accomplish. It will disclose the subtlety of the methods now used and by pungent suggestion will turn the arguments, now prevailing, against those who present them. It will stimulate the believing Christian to a deeper study of the Word of God and give a thrill of gladness to those who have long contended for the faith.

The Modern Movement, based upon the New Knowledge, protests that it does not take the Bible from the people, but purifies it of the errors which have encrusted it. This movement in its radical assumptions, claims that to be rightly understood, the New Testament must be deleted of the Grecian mysticism of St. Paul, the fallacy of the death of "the Just for the unjust," the reality of the resurrection of our Lord and the consequent attributed facts. Modernism has woven about the head of the "simple Peasant of Judea" an ideality which demands no essentially historic basis. It would make of the Cross a beautiful expression of self-sacrifice and enshrine the Living Christ as a potency for good, regardless of how He came into the world or how He went out of it. In other words, it would decree that we need not know anything about our Lord; there is an evident spirit in the world that makes for righteousness and we may rightly attribute that spirit to Him, regardless of the body of doctrine as expressed in the creeds of Christendom.

Dr. McCrossan insists that unless the facts of the Bible as defined in the New Testament be soulfully embraced, the suggested *Ideality* must fade into an evanescent dream. One striking feature of the problem deserves attention. Ideals are valueless without the unction to reach them. The Modern concept of the New Testament makes self-effort the key to advance. It resolves itself into the long-ago adopted

slogan of the Unitarians, "The Fatherhood of God; the brotherhood of man; and salvation by character." Hence, Modernism has no evangelistic note; it has no apostolic missionary appeal; it presents lofty concepts of God, of man, and of spiritual values, but provides no dynamic force by which spiritual aspirations may be attained. And the worm that lies at the root of the situation is that prevalent repudiation of the person and mission of the Holy Spirit, whose advent on Pentecost marked the birth of the Church and inaugurated his Lordship over the Church. Wherever He is heartily received as the inspirer of the Word of God, as the source of life through whom the Son of God came into the world and effected His august redemption for a lost humanity, as the power of God for service and the bond of fellowship, the taint of Modernism vanishes.

The sad fact confronts us that this alluring Circé is administering the opiate of spiritual sleep, removing the keen edge of "conscience toward God," and it deprives the man who falls into the snare of the "blessed Hope" which has been the inspiration and joy of the saints of all ages.

Great is the pity, that the teachers of this "new way" may themselves ultimately come to Harnack's confession, "There will be no solution of the present unrest until there is a return to positions which have been forsaken." But what of those who have been led astray and have not caught the vision of the superlative value of the "old paths"?

May the Lord make Dr. McCrossan's appeal the means of holding many who have not forsaken the positions of the venerable past; and by all means rescue some who have.

KENNETH MACKENZIE.

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WHAT THE BIBLE CLAIMS FOR ITSELF

The Bible claims to be a God inspired Book. We read in II Tim. 3:16: "All scripture is given by inspiration of God." The expression "given by inspiration of God" is all one word, "theopneustos" and comes from "theos" God, and "pneo" I breathe. The assertion is that "all scripture is God breathed." Note, it says "all scripture" (pasa graphē). Now "graphē" comes from graphō, I write; therefore Paul's declaration is that all the written word itself (in the original languages) is inspired of God, and not merely the minds of the writers.

The Old Testament makes the very same claim. God says to Moses (Deut. 4:2): "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Again the Lord says (Deut. 18:18): "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. (20) But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, even that prophet shall die." Note, God gave every word to His prophets. In Jer. 1:9, we read, "Then the Lord put forth His hand and touched my mouth. And the Lord said unto me: Behold I have put my words in thy mouth." Isaiah asserts that his prophecy is the word of God. Isa. 1:10, "Hear the word of the Lord, ye rulers of Sodom;" Ezekiel makes the same claim, for he says (Ezek. 2:7): "And thou shalt speak My words unto them."

Again he says (Ezek. 3:10): "Moreover He said unto me, Son of man, all My words that I shall speak unto thee receive in thine heart, and hear with thine ears." Daniel also claims that God gave him the very words of his prophecies. Dan. 10:9, "Yet heard I the voice of His words: and when I heard the voice of His words, then was I in a deep sleep on my face. (10) And behold a hand touched me.... (11) And He (God) said unto me, O Daniel, a man greatly beloved, understand the words I speak unto thee, and stand upright." Hosea 1:1; Joel 1:1; Amos 3:1; Obadiah 1:1; Habakkuk 2:2; Zechariah 1:1; Malachi 1:1, and all the prophets make the very same claim for their predictions; all were given by God Himself.

No wonder Peter says regarding the Old Testament writers (11 Pet. 1:21): "For the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Just here some one says: What assurance have we that the writings of the Old Testament have not been tampered with and changed?

Hear what Josephus, the great Jewish historian, says on this subject: "With us (the Jews) there are, not myriads of books inharmonious and conflicting, but two and twenty books only, containing the records of the whole time, and rightly believed to be Divine. Of these, five are those of Moses..... For so long a period having now elapsed, no one has dared either to add to or take away from them, or to change anything; it being implanted in all the Jews from their birth, that they should account them as oracles of God, and abide by them, and, if needful, to gladly die for them."

As all Modernists today deny the authenticity of the Old Testament Scriptures, let us here quote the words

of some persons who have really believed these Scriptures to be inspired of God.

Origen says: "Christ, the Word of God, was in Moses when he wrote, and in the Prophets, and by His Spirit He did speak to them all things." Augustine says: "The Scriptures are the letters of God, the voice of God, the writings of God. The writers record the words of God. Christ spoke by Moses, for He was the Spirit of the Creator, and all the prophecies are the voice of the Lord." (The Fundamentals, Vol. 7, pp. 25 and 26.)

That splendid scholar, Principal Caven, of Knox College, Toronto, has said: "Our Lord certainly attributes to the Old Testament a far higher character than many have supposed. God speaks in it throughout; and while He will more perfectly reveal Himself in His Son, not anything contained in the older revelation shall fail of its end or be convicted of error. Christ does not use the term 'inspiration' in speaking of the Old Testament, but when we have adduced His words regarding the origin and authority of these writings, it will be evident that to Him they are God given in every part." (The Fundamentals, Vol. 4, p. 57.)

Turning now to the New Testament, we find the Lord Jesus claims that all His words were given Him of God. In John 12:49, He says: "For I have not spoken of Myself; but the Father which sent Me; He gave Me a commandment, what I should say, and what I should speak. (50) . . . ; whatsoever I speak therefore, even as the Father said unto me, so I speak." Again Christ says (Jno. 14:24): " . . . and the word which ye hear is not Mine, but the Father's which sent Me." Then in Jno. 17:8, Christ declares: "I have given unto them the words Thou gavest me."

In I Cor. 2:13, Paul claims that his very words

were given him by God: "We speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." Again, he says, in I Thess. 2:13: "For this cause we thank God without ceasing, because when ye received the word of God, which ye heard of us, ye received it, not as the word of man, but as it is in truth, the word of God."

Peter adds his testimony by saying (II Pet. 1:21): "For the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Now this word moved (pheromenoi) is the present participle passive of "pherō" I bear or carry, and so brings out the thought that holy men of God spake as they were picked up and carried along by the Holy Ghost. In other words the Holy Ghost had them completely in His control as they wrote. *Then the Bible itself claims to be verbally inspired of God.*

All Modernists deny this. Loofs says: "The Bible itself does not claim to be verbally inspired divine revelation, and its contents frequently do not harmonize with this assumption." (What Is the Truth About Jesus Christ, p. 204.)

G. Birney Smith says: "The new doubt (Modernism) flung down the gauntlet to the old Bible faith. No page of the Sacred Book remained unscruntinized. Only one certainty spread from this new doubt—the certainty that the Sacred Book was a human book. Therefore . . . the biblical canon as such had no right to rule over man. Man was the Book's judge; the Book was not man's judge. The Book must be measured by man's truth, man's conscience." (A Guide To the Study of the Christian Religion, p. 740.) As Loofs here speaks for all German Modernists, so Smith speaks for all American Modernists.

Dr. W. P. Merrill in the *World's Work,* March, 1924, expresses the opinion of all Modernists when he says: "Protestantism will keep its Bible, as the supreme expression of spiritual experience, as the highest written revelation of God, as a trustworthy guide, not to facts of science, but to the conduct of life, and the knowledge of God and duty, no more to be taken literally than music or poetry are." This simply means that wherever the teachings of the Bible do not agree with the conclusions of the leading Modernists, the Bible must be rejected. Why is this? Gerald B. Smith explains the reason when he says in his book, A Guide to the Study of the Christian Religion, p. 507: "Experience is indeed the source of doctrines; but experience changes with the changing conditions of life." Note, "Experience" and not the Bible is the source of all Modernistic doctrines. Such teaching creates a division between Orthodoxy and Modernism as wide as the poles.

DIVISION I

Reasons Why We Know the Bible Is Inspired of God

Reason I

The marvelous prophecies of the Bible, which have been fulfilled to the very letter, prove it to be inspired of God.

In Gen. 15:13, we read, "And God said to Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years. (14) Also that nation whom they shall serve I will judge; and afterwards shall they (the Jews) come out with great substance." These words were spoken to Abraham fully 300 years before Joseph was born, and the Israelites were not made slaves in Egypt until long after Joseph's death. Then, marvelous to narrate, they were enslaved for 400 years, and when they were loosed from bondage, they went out with great substance just as predicted to Abraham. Read Exodus 12 to confirm these statements. Now how could Abraham have known these future events unless God informed him?

Deut. 28:64-66 gives us a wonderful prophecy regarding the Jews: "And the Lord shall scatter thee among all people, from one end of the earth even to the other . . . . (65) And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest, but the Lord shall give thee a trembling heart, and sorrow of mind. (66) And thy life shall hang in doubt before thee, and thou shalt fear day and night,

and shalt have none assurance for thy life." Read Milman's history of the Jews, and you will see that this prediction spoken fully 1400 B. C. has been fulfilled to the very letter.

In Num. 23:9 we have another remarkable prediction regarding the Jews. Here we are told, "This people shall dwell alone, and shall not be reckoned among the nations." These words were spoken 1400 B. C., and today we see the Jews scattered far and wide among every nation; but, unlike all other people, they never lose their nationality by assimilating themselves with the people amongst whom they dwell: they do dwell alone.

Deut. 28:68 gives us another marvelous prediction regarding the Jews: "And the Lord shall bring these (the Jews) into Egypt again with ships, by the way whereof I spake unto thee. Thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Was this ever fulfilled? Were the Jews ever taken by ships into Egypt, and there sold as slaves with no one to purchase them? Yes.

Josephus and Diodorus both tell us, that when Titus took Jerusalem (70 A. D.), all the Jews over seventeen years old, both men and women, were sent by ships into Egypt to labor in the mines. There they were actually sold as slaves, but the slave market was so glutted that none would buy; exactly as Moses predicted 1400 years before. Regarding this prophecy see John Urquhart's, "Wonders of Prophecy," p. 223 and Bettex's, "The Bible the Word of God," p. 110. How did Moses know this would happen fully 1400 years before it came to pass?

In Isaiah 13:19 we have a remarkable prophecy regarding the utter ruin and desolation of ancient Baby-

lon, written fully 700 B. C., while great Babylon was at the very height of her glory.

A few years ago Dr. Cyrus Hamlin, of Robert College, Constantinople, was asked by a Turkish colonel to give him just one sure proof that the Bible was God's Book. Dr. Hamlin asked him if he had ever visited the ruins of ancient Babylon. Yes, he replied, and let me tell you my experience. I hired a rich Sheik and his men to take me there to hunt. We found that all manner of wild animals, owls and birds were dwelling there amongst the ruins, so we had the best hunting of our lives. It was so good that we were annoyed when the Arabs told us they must go miles away to pitch their tents for the night. We tried to bribe them to camp right there, but they refused, saying, that no Arab had ever been known to camp there, because it was haunted after dark by all manner of evil spirits, who would surely kill them or bring great evil upon them. Then Dr. Hamlin opened his Bible to Isaiah 13:19, and the colonel read: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as Sodom and Gomorrah. (20) It shall never be inhabited, *neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there.* (21) *But wild beasts of the desert shall lie there;* and their houses shall be full of doleful creatures, and owls shall dwell there . . . ." By this one fulfilled prophecy that Turkish colonel was convinced that the Bible was a God inspired Book. For a full account of this interview see the Women's Missionary Magazine of the U. P. Church, April, 1921.

In Isaiah 31:5 we have a remarkable prophecy only fulfilled during the last great war.

When General Allenby came to capture Jerusalem, he thought he would have to fire upon that sacred city,

and if so, great destruction would have followed. He went to God in prayer, and besought the Heavenly Father to so overrule that the Holy City might be taken without suffering any great damage. He then felt led to send a large number of airplanes to fly over the city, hoping thus to arouse within the Turks a sense of awe. God used this very thing to induce the Turks to surrender the city without a single gun being fired.

Now read Isaiah 31:5: "As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it."

In Isaiah 45:1, fully 100 years before King Cyrus was born, we read concerning the capture of Babylon: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden to subdue nations before him; I will loose the loins of kings (make them careless) to open before him (Cyrus) the two-leaved gates, and the gates shall not be shut."

When we read Daniel's prophecy and Herodotus' account of the fall of Babylon, we see what a marvelous prediction this was.

When Cyrus besieged Babylon he soon discovered that it had a wall 300 feet high and fifty feet wide, and was well provisioned. Finding he could not take it by force, he adopted another plan. The Euphrates River ran right through the center of ancient Babylon, and the great wall was carried over it on pillars. Great two-leaved gates stretched across the river from shore to shore, the water flowing between the iron bars. This prevented any enemy entering the city by way of the river.

Some distance up the Euphrates Cyrus discovered an old channel which once had carried that river around the city of Babylon. Herodotus tells us thousands of men were put to work to dig out this old river bed

while Cyrus ordered others to build a dam across the present channel. When all was ready he suddenly withdrew his troops from the city. King Belshazzar thought he had abandoned the siege, and, as Daniel informs us, sent out invitations to a thousand of his lords to come to his palace that night, and celebrate the event. About midnight Cyrus closed the dam and changed the course of the Euphrates around the city, thus making the river bed through the city dry. He then marched back to Babylon, found the two-leaved gates wide open, as Herodotus informs us, and thus entered the city, exactly as Isaiah predicted he would do 100 years before he was born. Such a prediction, giving the very name of the conqueror a hundred years before he was born, proves most clearly that the Bible is God's own Book. (See Keith's Evidence of Prophecy," pp. 100, 101, 102; also Herodotus.)

In Isaiah 44:28, we read, "He (King Cyrus) is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, Thou shalt be built, and to the Temple, Thy foundation shall be laid." History records that at the close of the seventy years' captivity in Babylon, Cyrus did issue two decrees, one to rebuild the Temple, and the other to rebuild the city of Jerusalem. But how did Isaiah know that a king named Cyrus would issue such decrees fully one hundred years before Cyrus was born? There is just one explanation: the Bible is God's Book.

Daniel 8:20 predicts that the two great kingdoms of Media and Persia, then equally great, would yet become one. They did when Cyrus conquered Babylon.

Daniel 8:21 predicts that one would come forth out of Greece, and conquer this combined kingdom of the Medes and Persians. Alexander the Great did this very thing fully 200 years after Daniel died.

Daniel 8: 22 predicts that Alexander's great kingdom would be divided into four parts. It was so divided after his death. These four parts were Macedonia, Thrace, Egypt, and Syria.

In Daniel 11: 2 we have a remakable prediction: "Behold there shall stand up three kings in Persia, and the fourth shall be far richer than they all, and by his strength, through his riches, he shall stir up all against Grecia. (4) And when he shall stand up, his kingdom shall be broken."

These three kings were Cambyses, Smerdis, and Darius. The fourth, the richest of them all, was Xerxes. Herodotus tells us he stirred up his people against Greece, and then invaded that country with two and a half million men; but was utterly defeated at Salamis, 480 B. C. How did Daniel know these facts fully one hundred years before Xerxes was born?

In Daniel 8: 22-25 Syria's success is foretold under a certain fierce king who would obtain the kingdom by flattery.

This was true of Antiochus Epiphanes, 176 B. C. His older brother, the king, died suddenly, leaving an infant son. Antiochus Epiphanes mingled so freely with the people, was so kind and genial, and flattered them so wisely, that they at last made him their king. Now look at some of Daniel's predictions regarding this cruel king.

In Daniel 11: 22 we are told he would break the Prince of the Covenant, meaning the High Priest. He did, for he put Onias III out of office, and another in.

Daniel 8: 11 predicts that Antiochus would destroy the Holy people (the Jews), pollute their sanctuary, and take away their daily sacrifices. He did these very things, for history records that he captured Jerusalem and killed 40,000 Jews. He then slew a sow in the

Holy of Holies, and sprinkled its blood over the altars and all the sacred vessels. He then forbade the Jews to sacrifice to Jehovah under penalty of death. Thus he fulfilled to the very letter Daniel's prediction spoken fully 300 years before he was born. Is not this positive proof that the Bible is inspired of God?

Daniel 8:25 also predicts: "By peace this cruel king would destroy many Jews." He did this when he sent his general, Apollonius, with 22,000 men to Jerusalem on a mission of peace. These soldiers went in and out among the Jewish people, and were so kind and affable, that they disarmed all suspicion. Then on the Sabbath, when the Jews were worshipping in their temple, the order was given to slaughter them, and thousands perished. Thus by peace Antiochus did destroy many Jews, as Daniel predicted he would do hundreds of years before he was born.

Lastly, Daniel 8:25 predicts that this cruel king, Antiochus: "Will stand up against the Prince of Princes (God), and be broken without hand." This means he would stand up against God Himself and be slain without the help of any human being. When Antiochus Epiphanes heard that the Jews had cast out of their temple the image of Jupiter Olympus, which he himself had placed therein, he was so enraged that he at once raised an army to exterminate the whole Jewish race; but before he could set forth he was seized with a dreadful pain in his bowels and he soon died in awful agony, slain by God, without the help of any human being.

Reader, how did Daniel know all these facts fully 300 years before Antiochus Epiphanes was born? The only possible explanation is that the Bible is really inspired of God. To confirm all these prophecies and many others, read William Taylor's book on Daniel.

In Daniel 9:25-26 we have a wonderful prediction. Here we read, " . . . from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks." The prediction then states that after sixty-nine prophetic weeks, or 483 years, from March 14, 445 B. C., when Artaxerxes issued his order to restore and rebuild Jerusalem, the Messiah, the Lord Jesus Christ, would be slain. Sir Robert Anderson in his great book, Daniel In the Critic's Den, pp. 124-134, and John Urquhart in his splendid work, The Wonders of Prophecy, pp. 201-206, prove most conclusively the correctness of this prophecy. They show that just exactly 483 years (69 prophetic weeks) from the time that King Artaxerxes issued his order to restore and rebuild Jerusalem, our Lord Jesus died on Calvary.

Daniel has so many wonderful prophecies which have been fulfilled to the very letter, that all Modernists now claim that he must have lived after these events had transpired, and was therefore a historian, and not a prophet. However, the Lord Jesus, whom these same Modernists extol as the greatest and best of all teachers, clearly states that Daniel was a prophet. He says in Matt. 24:15 and Mark 13:14: "When ye shall see the abomination of desolation spoken of by Daniel the prophet . . . ."

Let any unbiased person read "Daniel In the Critic's Den," by Sir Robert Anderson, and "Studies In the Book of Daniel," by Professor Robert Dick Wilson (Hebraist of Princeton), and he will be thoroughly convinced that the Book of Daniel is most authentic prophecy, and that all the objections of the critics are only puerile nonsense. Such books prove clearly that the world's best scholars still uphold the Bible as God's inspired word.

Ezekiel 26: 12 records a wonderful prediction regarding Tyre, when it was one of the earth's mightiest cities. Its wall was then so high and so thick that the great king, Sennacherib, failed to take it after a siege of thirteen years. Ezekiel says (590 B. C.): "They shall break down thy walls, and destroy thy pleasant homes, and they shall lay thy stones, and thy timber and thy dust in the midst of the water."

Now Nebuchadnezzar took Tyre about 550 B. C. but he left nearly all the wall standing, and most of the houses, being content with carrying away the spoil. During the siege the people managed to slip out under cover of darkness, and escaped to an island a half mile or so out in the sea. Here they built up a second city of Tyre, and being on an island, they constructed for self-protection the strongest navy of ancient times. Years now passed, and still Ezekiel's prophecy was unfulfilled; the stones of the wall of old Tyre, the timbers of its houses, and the very dust on those timbers were not yet carried into the water. However, about 315 B. C. Alexander the Great came that way on his great tour of conquest. He asked certain privileges and favors of the new city of Tyre. These were refused, as they saw he only had a great army, but no navy. Alexander then ordered his soldiers to tear down the wall of ancient Tyre, and with these stones and the timbers of the houses to construct a bridge from the shore out to the new city of Tyre in the sea. When this was completed he went out and captured that city, and so Ezekiel's great prophecy was fulfilled, though spoken several hundred years before Alexander was born: "They shall break down thy walls, and destroy thy pleasant homes, and they shall lay thy stones, and thy timbers, and thy dust in the midst of the water." See Urquhart's "Wonders of Prophecy," pp. 16-17;

also Keith's "Evidence of Prophecy," pp. 109-110. Such a prediction, fulfilled to the very letter, is positive proof that the Bible is God's own book.

In Ezek. 12:13 we have a remarkable prophecy regarding King Zedekiah: "I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it (Babylon), though he shall die there." Think of it; this king will be brought a captive to Babylon where he will be kept till he dies, and yet he will never see that city. Was this strange prophecy ever fulfilled? Yes, for II Kings 25:7 informs us: "They (soldiers of King Nebuchadnezzar) slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." Zedekiah was taken to Babylon and died there, yet never saw that city, just as Ezekiel predicted, because he was blind. How could Ezekiel have known this years before it happened, unless God had revealed it and spoken through him?

In Hosea 2:11 we read, "I will also cause all her (Israel's) mirth to cease, her feast days, her new moons, and her Sabbaths." Was this prediction fulfilled? Did the Lord ever put an end to the Jewish Sabbaths? He certainly did.

Matt. 28:1, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." This literally reads, "At the end of Sabbaths (the old Jewish Sabbaths—"Sabbatōn," Genitive plural), as it began to dawn toward the first day of Sabbaths (Sabbatōn—the very same word here translated Sabbath), came Mary Magdalene," etc. See Young's Bible Translation."

The clear teaching here is that when Christ arose from the dead the old Jewish Sabbaths came to an end,

as predicted by Hosea (700 B. C.), and the first day Sabbaths were instituted.

The Septuagint (the oldest Greek version of the Old Testament) was translated from the Hebrew about 275 B. C. by seventy great Hebrew scholars who could think and speak in Greek as well as in Hebrew. All scholars today acknowledge that most of the citations in the New Testament from the Old have been taken from the Septuagint. Now the writer has examined every passage in the Septuagint where the word week occurs, and finds that the word is always "hebdomas." See Numbers 28:26; Dan. 9:24, 25, 26; and Dan. 10:2, 3. In Lev. 12:5 "two weeks" is expressed thus —"dis hepta hemeras," or twice seven days; but in no instance is "sabbaton" or "sabbata" (plural) used for week. These words are always translated "Sabbath." In the whole range of Greek literature the word for week is "hebdomas" and never "sabbaton" or "sabbata," therefore this translation in the New Testament is clearly a mistake.

Matt. 28:1 is plainly the fulfillment of Hosea 2:11 and should read, "At the end of Sabbaths (the old Jewish Sabbaths which God had predicted should be abolished), as it began to dawn toward the first day (hemeran) of Sabbaths, came Mary Magdalene," etc. In every place in the New Testament where the expression "the first day of the week" occurs, it literally reads, "the first day of Sabbaths," thus fulfilling the prediction of Hosea 2:11. But how did Hosea know God would abolish the old Jewish Sabbaths 700 years before this event occurred? The Bible is God's own Book.

In Luke 19:43 Christ predicts: "For the days will come upon thee (Jerusalem) that thine enemies shall cast a trench about thee and compass thee round, and

keep thee in on every side." Now the word here for trench is "charaka," the accusative singular of "charax," meaning a pointed stake, or a palisade made of pointed stakes. Was this prophecy fulfilled when Titus took Jerusalem? Did he actually enclose the whole city with a palisade of pointed stakes? He did. Josephus tells us that in three days, the whole Roman army being employed, a high wall of earth, held in place by pointed stakes, was erected to encompass the whole city. Thus every single avenue of escape was cut off. But how did the Lord Jesus know that Titus would build such a wall forty years before this event happened? Read Josephus and you will find that all of Christ's predictions regarding the taking of Jerusalem (Mark 13:1, 2; Luke 19:41-44; and Luke 21:24) were fulfilled to the minutest detail.

In Matt. 24:2 Christ predicted the utter destruction of the temple. Again in Luke 21:24 He predicted: "Jerusalem will be trodden down of the Gentiles until the time of the Gentiles be fulfilled." This meant that the temple in Jerusalem would never be rebuilt while any Gentile power controlled Jerusalem. Now the temple was utterly destroyed by Titus about 70 A. D. as Christ predicted. About 350 A. D. Julian the Apostate decided to rebuild the temple in order to prove to the world that the Lord Jesus was a false prophet. Regarding his attempt to do this, Gibbon, the historian, says: "And earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by contemporaneous and respectable evidence." A few years ago also there was unearthed a letter of Ammianus Marcellinus, the officer placed in charge of this work by Julian. In this letter Marcellinus says: "Balls of fire came out of the ground, and scorched and

burnt the workmen, so that the work had to be abandoned." Thus Christ's prophecy has been fulfilled in spite of man's attempt to prove Him false.

Let us now leave all other prophecies to examine some referring to Christ's first coming:

(1) *In Isaiah 9:6* we read, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Here is a clear prediction, 700 B. C., that a God-child was to be born. Turn now to John 1:1, 14, and we read, "In the beginning was the Word (Christ), and the Word was with God, and the Word was God. (14) And the Word was made flesh and dwelt among us." A God-child then was born.

(2) *Isaiah 7:14* informs us that this God-child would be born of a virgin. Matt. 1:18-25 tells us that He was so born of a virgin named Mary; and that the Holy Ghost (God Himself) was His father.

(3) *Micah 5:2* (700 B. C.) declares that this God-child would be born in Bethlehem: "Out of thee (Bethlehem) will He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The claim here is that Christ lived before He came to this earth, lived from all eternity, for "His goings forth have been from of old, from everlasting." Now Matt. 2:1 informs us that He was born in Bethlehem, as predicted, and John 8:42 tells us that He lived before coming to this earth as a man: "I proceeded forth and came from God."

(4) *Zech. 9:9 (500 B. C.) predicts* that Christ would enter Jerusalem as a king, riding on an ass. Matt. 21:2-7 informs us that He did so enter Jerusalem.

(5) *Zech. 11:12 (500 B. C.) predicts* that Christ

would be sold to His enemies for 30 pieces of silver. In Matt. 26:14, 15 we read, "They covenanted with Judas to betray Him for 30 pieces of silver."

(6) *Zech. 13:7 (500 B. C.) tells us* the smiting of the Shepherd (Christ) would scatter the sheep. In Matt. 26:56 we read (after Christ had been seized), "Then all His disciples forsook Him and fled."

(7) *Psalm 35:11 (1000 B. C.) predicts* that false witnesses would accuse Him; and in Matt. 26:59 we read, "Now the chief priests and the elders sought false witnesses against Jesus to put Him to death."

(8) *Isaiah 50:6 (700 B. C.) informs* us that Christ would give His back to the smiters, and His cheeks to them that plucked out the hair; and they would spit upon Him. Turn now to Matt. 26:67 and we read: "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands."

(9) *In Isaiah 53:7 (700 B. C.) we read,* "He was oppressed and he was afflicted, yet he opened not his mouth." Matt. 27:12 informs us: "And when He was accused of the chief priests and elders, He answered nothing."

(10) *Isaiah 53:5 (700 B. C.) says:* "He was wounded for our transgressions, He was bruised for our iniquities . . . and with his stripes we are healed. (6) All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." In Matt. 26:28 Christ confirms this prediction, when He says: "For this is my blood of the new testament, which is shed for many for the remission of sins." Peter also confirms it (I Pet. 2:24); "Who His own self bare our sins in his own body on the tree."

(11) *Isaiah 53:4 (700 B. C.) predicts* that Christ would bear our griefs (sicknesses) and carry our sor-

rows (pains)." Then in Matt. 8:16 we read, "He cast out the spirits with His word and healed all that were sick. (17) That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses."

(12) *In Psa. 109:24 (1000 B. C.). it is predicted,* His knees would become weak, and His flesh would fail. John 19:17 informs us, "And he bearing his cross went forth." But His strength gave out, for Matt. 27:32 tells us, "And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear His cross."

(13) *Psa. 22:15 (1000 B. C.) predicts,* "His hands and feet would be pierced." Luke 23:33 says: "When they were come to the place which is called Calvary, there they crucified Him." Thus His hands and feet were pierced.

(14) *Psa. 109:25 (1000 B. C.) informs us,* "He (Christ) would be a reproach to the people, and when they looked on Him they would shake their heads." Matt. 27:39 says: "They that passed by reviled Him, wagging their heads."

(15) *Isaiah 53:12 (700 B. C.) predicts,* "He would be numbered with the transgressors"; and Mark 15:27 informs us that he was: "So with Him they crucified two thieves, the one on His right hand and the other on His left." Think of Isaiah predicting this of that God-child mentioned in Isaiah 9:6: "For unto us a child is born, unto us a Son is given . . . and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father . . . ." Predicting that this child, who was in reality The Mighty God and the Everlasting Father, would die as a transgressor with transgressors, proves conclusively that Isaiah was inspired of God. No man would have made such a

seemingly absurd prediction regarding this God-child.

(16) *Psa. 22:8 predicts* Christ would be mocked because of His trust in God, Who would be challenged to deliver Him. Matt. 27:41-44, written one thousand years later, says: "The chief priests mocking Him, with the scribes and the elders, said, He saved others, Himself He cannot save. If he be the king of Israel, let Him come down from the cross. He trusted in God, let God deliver Him now." How did David know this would happen 1000 B. C.? He was inspired of God.

(17) *Psa. 22:17 (1000 B. C.) declares,* "The people would look and stare upon Him." Matt. 27:36 says: "So sitting down, they watched Him there," as He was dying.

(18) *Psa. 22:18 predicts,* "His garments would be parted among His enemies, and for His vesture they would cast lots." Now read John 19:23, 24: "The soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." How did David know all this one thousand years before Christ was born? There is only one answer for any logical mind; his words were inspired of God.

(19) *Psa. 69:21 (1000 B. C.) predicts,* they would give Christ vinegar to drink. John 19:28, 29 declares they did do so: "And after this, Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it to His mouth."

(20) *Psa. 31:5 predicts* that Christ would cry out, "Into Thine hands I commit My spirit." Luke 23:46

informs us, "When Jesus had cried with a loud voice, He said, Father, into Thine hands I commit My spirit." Again we ask: How did David know 1000 B. C. that Christ would utter these words?

(21) *Psa. 34:20 predicts,* "His bones were to be kept, not one of them should be broken." Now John 19:33-36 informs us, "When they (the soldiers) came to Jesus, and saw that He was dead already, they brake not His legs: (36) For these things were done that the scripture should be fulfilled. A bone of His shall not be broken." How did David know this 1000 B. C.? If Modernists would only study prophecy, the Bible would be a new book to them.

(22) *Psa. 38:11 (1000 B. C.) predicts* His friends would stand aloof from His sore, and His kinsmen would stand afar off. Luke 23:49 informs us, "All His acquaintances, and the women that followed Him from Galilee, stood afar off, beholding these things."

(23) *Psa. 22:14 tells us,* His heart would be broken. In John 19:34, we read, "But one of the soldiers with a spear pierced His side, and forthwith there came out blood and water." Doctors tell us that this is a sure and certain proof that Christ died of a broken heart, as predicted. See Torrey's "Bible and Its Christ." p. 68.

(24) *Amos 8:9 declares,* The sun would go down at noon (sixth hour) and the earth be darkened on a clear day. Matt. 27:45 tells us that ". . . from the sixth hour there was darkness over all the land unto the ninth hour." How could Amos have known this 800 B. C.? There is only one explanation. He was inspired of God.

(25) *Isaiah 53:12 predicts* Christ would make intercession for the transgressors (His murderers). In Luke 23:34, we read: "Then said Jesus, Father, for-

give them; for they know not what they do." How did Isaiah know that Christ would pray for His enemies 700 years before? The Bible is God's Book.

(26) *Isaiah 53:9 predicts,* "And he made his grave with the wicked, and with the rich in his death." Matt. 27:44 says: "The thieves also, which were crucified with him, cast the same in his teeth." Then He did make His grave with the wicked. But Matt. 27:57-60 informs us that, "When even was come, there came a rich man of Arimathæa, named Joseph . . . (58) He went to Pilate, and begged the body of Jesus. (60) And laid it in his own new tomb." Then Christ was with the rich in His death. How did Isaiah know this 700 B. C.?

(27) *Psa. 16:10 predicts,* "For Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." In Acts 2:27-31 Peter quotes these words, and then adds, "Men and brethren, let me freely speak unto you of the patriarch, David, that he is both dead and buried, and his sepulchre is with us this day. (30) Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his (David's) loins, according to the flesh, He would raise up Christ to sit upon his throne: (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Christ's resurrection therefore, since His flesh did not see corruption, was most assuredly a physical resurrection and not a spiritual one merely. But how did David know this fact 1000 B. C.? The Bible is God's Book.

No wonder Peter says (II Pet. 1:18-21): "And this voice (the voice of God on the mount of Transfiguration) which came from heaven we heard when we were with Him in the holy mount. (19) *We have also*

a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: (20) Knowing this first, that no prophecy of the Scripture is of any private interpretation. (21) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." This is the only possible explanation of these wonderful prophecies which have been fulfilled in every detail.

Reader, since these and scores of other prophecies have been fulfilled to the very letter, had we not better believe that all the other prophecies referring to the Second Coming of Christ and the Judgments will yet be literally fulfilled?

Many deny that there will be any judgment after death. What does the Bible predict? Heb. 9:27, "And it is appointed unto men once to die, but after this the judgment." *Acts 17:31,* "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." *II Cor. 5:10,* "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." *Rev. 20:12,* "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Yes, judgments await botl. saint and sinner after death, and the Bible, God's own Book, will be the Book of final authority in these judgments, for Christ says (John 12:48): "He that rejecteth me, and

receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

But, praise God, we do not need to fear the judgment if only we will accept Christ as our Saviour, the One who died as our Substitute to redeem us from sin. Listen to Christ's own words on this subject. (John 5:24): "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment (krisis), but is passed from death unto life." Now this word for judgment (krisis), is the very same as that in Heb. 9:27: "It is appointed unto men once to die, but after this the judgment (krisis—the sinner's judgment)." What a blessed truth this is. As soon as we accept Christ by faith as our personal Saviour, the One who died to redeem us from sin, that moment we receive eternal life (the new birth), and Christ's assurance that when we die we will not come into the sinner's judgment.

Reader, the fact that so many Bible predictions have been fulfilled, surely ought to convince you that every other prediction will yet be fulfilled. Then act accordingly

REASON II

Again we know the Bible is inspired of God because of its moral and spiritual teachings.

All other sacred books, such as the Vedas of India and the Koran, contain much that is impure, immoral and filthy, along with nuggets of truth. The Bible however has no wrong teaching. It often records that which is sinful in men, but only to condemn these acts, and show how God has always punished sin. The Bible condemns all manner of sin, and not only de-

mands purity of life, but purity of heart as well. Ezek. 18:4, "The soul that sinneth, it shall die." Lev. 20:7, "Sanctify yourselves therefore, and be ye holy." Psa. 24:3, 4, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, or sworn deceitfully." The Bible then demands purity of thought and heart, as well as purity in the outward life.

Now where did such teaching originate? Perhaps the best and greatest teachers before Christ were Socrates, Aristotle and Plato: but all of these countenanced adultery, infanticide, divorce, and slavery. Read Herzog's splendid book, "Ancient Masters and Jesus," and you will be thoroughly convinced that the Bible could only have obtained its matchless teaching regarding holiness and purity of heart straight from God Himself, as no human being, outside of the Bible characters, had ever so taught.

REASON III

We know too the Bible is God's own Book because it contains great scientific truths unknown to all mankind until hundreds of years later.

(1) *Compare the creation story of Genesis with the belief of the Hindus, Chinese, and others.*

In the sacred books of the Hindus we read: "Millions upon millions of cycles ago, this world came to be. It was made a flat, triangular plane, with high hills and mountains, and great waters. It exists in several stories, and the whole mass is held up on the heads of elephants, with their tails turned out, and their feet resting on the shell of an immense tortoise, and the tortoise on the coil of a great snake; and when the elephants shake themselves, that makes the earth

to quake." If we found any such teaching as this in Genesis we would know for a surety the Bible was not God's Book.

(2) *The Chinese* tell us that their god, Pwangu, carved the heavens out of granite. If such a foolish statement were found in Genesis we would know it was not God's Book.

(3) *Pythagoras, Plato,* and *Aristotle* (400 B. C.) taught that the earth was a living being.

(4) *Zeno* (300 B. C.) held that this universe sprang into being from its own inherent energy.

(5) *Epicurus* (300 B. C.) said this universe came into existence by a fortuitous concourse of atoms.

(6) *Thales of Miletus* (600 B. C.) taught that water was the origin of all things.

(7) *Anexímenes* said air was the origin of all things.

(8) *Heraclitus of Ephesus* (500 B. C.) held that fire was the origin of all things.

(9) *In Moses' day the Egyptians led the world in science,* yet her best scholars taught, as Plato informs us, that both the earth and the heavens originated out of a kind of pulp, and men were generated from the slime of the River Nile. (Other Egyptian scholars taught that this earth was hatched from a winged egg.)

If we found any of these absurd theories in Genesis we would know the Bible was not God's inspired Book. We find however that the teaching in Genesis agrees exactly with the findings of the very best scientists of the past fifty years.

In 1885 Gladstone and Huxley debated this very question, whether or not the creation story of Genesis was in accord with the findings of modern science. When both men had completed their arguments, they agreed to hand them over to Dana, the greatest living geologist of their time, and let him decide this great

question. Dana, the great American geologist, and mutual friend, closely examined the arguments of both men, and his decision can be found in the Nineteenth Century Magazine of August 1886. *Dana here says: "I agree in all essential points with Mr. Gladstone, and I believe that the first chapter of Genesis and Science are in accord."* For a full and accurate account of this debate, and the decision, see Sir Robert Anderson's book, "A Doubter's Doubts Regarding Science and Religion." A decision like this from the very greatest geologist of modern times, ought to cause serious thought.

Sir Wm. Dawson, the greatest scholar Canada has ever produced, and one of the very greatest geologists of modern times, agrees with Dana. He says: "The order of creation as stated in Genesis is faultless in the light of modern science, and many of the details present the most remarkable agreement with the results of sciences born only in our own day." See "The Origin of the World," by Sir Wm. Dawson.

Listen also to *Hugh Miller,* another of the very greatest geologists of modern times. He says: "It is only as the fulness of time comes, in the brighter light of increasing scientific knowledge, that the grand old oracles of the Bible, so apparently simple, but so marvelously pregnant with meaning, stand forth at once cleared of all erroneous human glosses, and vindicated as the inspired testimonies of Jehovah." Read Miller's "Testimony of the Rocks."

Again listen to *Prof. Arnold H. Guyot,* whose name was enrolled with every great scientific association of the world. Regarding the wonderful harmony between his own geological findings and Genesis, he says: "To a sincere and unsophisticated mind it must be evident that the grand outlines sketched by Moses are the same

as those which modern science enables us to trace, however imperfect and unsettled the details furnished by scientific inquiries may appear on many points." Then he adds, "The same divine hand which lifted up before the eyes of Daniel and of Isaiah the veil which covered the tableau of the time to come, unveiled before the eyes of the author of Genesis the earliest ages of the creation; and Moses was the prophet of the past, as Daniel and Isaiah and many others were the prophets of the future."

Again listen to Dana—and no greater geological authority has ever spoken on this subject. He says: "When one reads the creation story in Genesis, the first thought that strikes the scientific reader is the evidence of divinity, not merely in the first verse of the record and the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, science pronounces it divine; for who could have correctly narrated the secrets of eternity but God Himself?" Words like these, from the lips of perhaps the very greatest geologist of modern times, ought surely to provoke serious thought on the part of all conscientious people who have been led to doubt the authority of the Bible. These quotations from Miller, Guyot, Dana and many other great scientists will be found in Townsend's splendid book, "Bible Theology and Modern Thought." pp. 247-250.

Let us remember that when Moses wrote Genesis, the Jews were just as ignorant of science as the Hindus, the Chinese or the Egyptians; yet here we find a record of creation endorsed by the very greatest geologists of modern times. There is just one possible ex-

planation of this, viz: the God who created this universe must have revealed this knowledge to Moses.

Geo. Fred. Wright, of Oberlin, was perhaps the very greatest of all our American geologists after Dana's death. In his great work, "Scientific Confirmations of the Old Testament," published 1907, he says regarding Genesis I (p. 370): "Upon inspection, there appears in this account a systematic arrangement of creative facts which correspond so closely with the order of creation as revealed by modern science, that we cannot regard it as accidental." He then declares with Miller, Guyot, Dana, Dawson, Winchell, and other modern geologists that the only possible explanation of Genesis is that the author, Moses, was inspired of God.

In this same great work Dr. Wright proves most conclusively that the story of the Deluge (Gen. 7) agrees exacly with the findings of himself and other leading scientists.

Regarding this flood narrative Prof. L. T. Townsend, in his splendid book, "The Deluge History Or Myth," p. 43, says: "Sir Henry Howarth, the Duke of Argyle, Sir Wm. Dawson, Dana, Nordenskield, Dawkins, Cope, and the French geologists, Christy and Lartet, have all concluded . . . that the first age of humanity on earth, was brought to its close by a flood, and that the mammoth, mastodon, and other large animals, and man (to employ the exact words of these scientists) were destroyed by a tremendous and destructive inundation."

Sir Henry Howarth, after presenting many invincible scientific arguments that there has been a widespread calamity caused by a great flood, says: "I do not see how the historian, the archeologist, and the palaeontologist can avoid making this conclusion in future a prime factor in their discussions, and I ven-

ture to think that before long it will be accepted as unanswerable." (The Mammoth and the Flood, p. 463.)

Then, when the Modernists ridicule the so styled unscientific trash of Genesis, let us remember that they do so only because they are ignorant of the findings of the really great scientists of modern times.

All, who are cognizant of the real facts, know that our Modernistic scholars, as a class, do their utmost to keep their students from reading the books of the great scholars and scientists who uphold the Bible as God's inspired Word. This they accomplish by constantly instilling into their minds the thought that all scholarship worth the name agrees with their teaching. The sad result is that the youth of our land are growing up utterly ignorant of the findings of such great scientists as Hugh Miller, Dana, Howarth, Wm. Dawson, Agassiz, Guyot, Winchell, Geo. Fred. Wright, and others.

We venture the assertion here that if any open minded persons will read the books already quoted in these pages, and will then add to this list, "The Bible and Modern Criticism," by Sir Robert Anderson; "The Problem of the Old Testament," by James Orr; and especially "The Origin of the Pentateuch," by that great Jewish scholar and thinker, Harold M. Wiener, they will be thoroughly convinced, (1) that the Bible is the inspired Word of God; (2) that the world's best scholarship has been and is on the side of the Bible and, (3) that Modernism rests entirely on a foundation of false scholarship—a mass of mere probabilities and assumptions.

As a sample of the unscientific trash of the Bible, Modernists often point to Joshua's long day (Josh. 10: 12-14). Here we read that Joshua said: "Sun stand

thou still upon Gibeon. . . . (13) And the sun stood still . . . ." What Joshua really said was, Sun, be inactive. In other words, do not cause the earth to move so quickly on its axis. He desired God to extend the daylight to give him time to utterly defeat the five kings who had come against him. Read now Collett's great work, "All About the Bible," pp. 284-288, and Munhall's book, "The Highest Critics vs. the Higher Critics," p. 60, and you will find that Prof. Totten, of Yale, in his great work, "Joshua's Long Day," has clearly proved that there was one long day at that very period in the world's history. Prof. W. Maunders, F.R.S.A., of the Royal Observatory, Greenwich, has, after most careful scientific investigation, come to the same conclusion as Prof. Totten. Collett shows also that Greece, Egypt, and China, the three great record-keeping countries of the world, have a record of one long day at about this very period in the world's history. Modernists, as a class, do not know the above facts are in existence, as they only read books which harmonize with their own preconceived ideas.

Some scientific facts known to the Bible hundreds of years before men were aware of them:

(1) *The Bible tells us the earth is round and hangs in space.*

Prov. 8:27 (1000 B. C.), "He (God) set a circle upon the face of the deep." Isaiah 40:22 (700 B. C.), "It is God who sitteth on the circle of the earth." Then according to the Bible the earth is a circle: it is round. O, says some Modernist, that is just a chance expression, and means nothing: if you can prove that the Bible also knew that the earth was hanging in space, when all men down to Copernicus (1475 A. D.), believed it rested on some great solid foundation, then we might be convinced. Read Job 26:7 (1500 B. C.):

"The Lord hangeth the earth upon nothing." Yes, the Bible taught that this earth was round and hung in space hundreds of years before Copernicus was born, and he was the very first scientist to discover these facts. How comes it that the Bible alone knew these truths? There is only one explanation. It is God's own Book.

(2) *The Bible knew also that this earth rotated on its axis.*

Rotation of earth on Axis.

This is clearly implied in Gen. I where the days are described as succeding one another, and each day consisting of "evening and morning," "day and night." Now this succession of day and night regularly, can only be explained by the earth's rotation on its axis. Unless the earth so rotated, one side—that nearest the sun—would be always light, while the opposite side would be always in darkness. While this scientific truth is not actually stated, it is most clearly taught by the declaration that day followed night regularly. See Collett's great book, "All About the Bible," pp. 278, 279. This is a book every honest doubter ought to read.

(3) *No scientist before Galileo (1630 A. D.) was aware that the air had weight.* This was considered a great discovery, and yet in Job 28:25 (1500 B. C.), we read, "To assign to the wind or air (ruak) its weight." How did the Bible know this?

(4) *In Job 38:31 we find these words:* "Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?" For years scholars have known that the word here for Pleiades (Chimah) meant a hinge, a pivot, or an axle, a body that moves around, and turns other bodies with it; but the true significance of this name has only lately been comprehended. M. Madler, of Dorpat, has recently discovered that Alcyone, the

brightest star of the Pleiades, is the center of gravity of our vast solar system; that our solar system is flying around Alcyone at the rate of 422,000 miles a day, but in an orbit that requires many thousands of years to complete. This then explains why the Bible calls the Pleiades, the hinge, pivot, or axle. See Bettex's book, "Science and Christianity," p. 248, and Dr. McMillan's, "Bible Teaching In Nature," pp. 7, 8. How came the Bible to know this wonderful scientific fact thousands of years before any man had discovered it? The Bible is God's own Book.

(5) *About 1500 A. D., Copernicus discovered that the earth revolved around the sun.* Up to that time all men thought the sun revolved around the earth. This was considered a marvelous scientific fact; yet the Bible knew this 1500 B. C. Job 38:13, 14 (1500 B. C.), "It (the day spring or sun) takes hold of the ends of the earth, and it (the earth—not the sun) is turned as clay to the seal." Here is a clear declaration that the earth is "heliocentric." How did the Bible know this when all men were ignorant of it until 3000 years later?

(6) *Not before Galileo's time (1630 A. D.) did men discover that the winds had regular circuits, and that rain clouds were only evaporated water.* Now the Bible knew this hundreds of years before Galileo was born. Eccles. 1:6, 7 (900 B. C.), "The wind goeth toward the south, and turneth about unto the north. It whirleth about continually, and the wind returneth again, according to its circuits. (7) All the rivers run into the sea, yet the sea is not full. (Why?) Unto the place from whence the rivers come thither they return again." Here then we have these two great scientific facts set forth: (1) that the winds have regular circuits, and (2) that the rain clouds are composed of

evaporated water, water that had before fallen from the clouds to the earth and been taken back to the clouds again. "Unto the place from whence the rivers come (from the clouds), thither they return again (by evaporation).

(7) *Oct. 5, 1915, Dr. Lee DeForest announced to the world that he had made electric lights play for him music, surpassing by far any orchestral music he had ever heard;* thus we know that light can give forth musical sounds. But the Bible knew this scientific truth hundreds of years ago. Psa. 65:8, "Thou makest the outgoings of the morning and evening to rejoice." Literally this reads, "Thou makest the radiations of the morning and evening to sing." Then in Job 38:7 (1500 B. C.), we read, "When the morning stars sang together." This expression has often been quoted as a sample of the unscientific nonsense of the Bible; but now we know this is but another proof that the Bible is far in advance of man's thought, for light does produce musical sounds. We cannot hear this music of the stars, but God can, and we will soon be able to do so.

In the *Scientific American* of Nov. 1924, is a most interesting article by Fred M. Delano, Jr., on the theme, "Listening to the Stars." He says in part: "Suppose, a few months from now that you are listening at your radio receiver somewhere in France for the nightly time signal from the great radio station of the Eiffel Tower. As the zero hour approaches you will hear in your telephone a clear musical note. That is the music of a star. At the exact second which marks the beginning of the new day, that musical note will change sharply in tone. That tells you when to set your clock. The star that fixes the time for all France has gone, literally, under the wire. This is the real

purpose and accomplishment of the much-discussed new method of 'hearing starlight' developed by two French scientists and radio experts, General Gustave Ferrie and Monsieur R. Jouaust . . . . They have devised an apparatus which converts the light of the star automatically into an electric signal . . . The essential thing about the invention is the original conversion of the starlight into electric energy, and then into the radio wave. The tiny photo-electric cell is the instrument upon which the stars will play the music that French radio listeners will hear."

Then when the Bible says (Psa. 65:8), "Thou makest the radiations of the morning and evening to sing," and again (Job 38:7), "When the morning stars sang together" it reveals its knowledge of a marvelous scientific fact only discovered by human wisdom in our own day. Reader, God has placed these wonderful truths in this Book for the one express purpose of convincing us that the Bible is indeed His very own Word to man.

(8) *After Lord Rosse invented his great telescope,* so powerful that newspaper print could be read twenty miles away, then it was discovered that in the north there was a great empty space without a single, solitary star. In all other parts of the heavens were millions of stars, but none in that great northern space. This was counted another remarkable scientific discovery. But listen to Job 26:7 (1500 B. C.): "He (God) stretcheth out the north over the empty place." How did the Bible know this great scientific fact fully 3500 years before any man discovered it? Surely, reader, you can never again doubt the inspiration of the Bible.

(9) *In Job 38:35 we read,* "Canst thou send lightnings, that they may go, and say unto thee, Here we

are?" All down the ages infidels have laughed at these words; the idea of sending messages by lightning. But this is the only word the Hebrews had for electricity, so, in this age of radio messages, we realize that Job 38:35 is a very scientific statement, for today we can send forth messages by lightnings, or electricity. This is only another proof that the Bible is far in advance of all modern science.

(10) *In Job 38:19 (1500 B. C.) we read, "Where is the way where light dwelleth?"* Note, it does not say, Where is the place where light dwelleth? This would have been scientifically wrong, as light travels at the rate of 186,000 miles per second, and so could not possibly dwell in any one place. Here then we have an exact scientific statement regarding light fully 3000 years before any scientist knew sufficient about light to know that it could not dwell in any one place. What is the explanation? The Bible is God's own Book.

(11) *It is not very many years ago since our chemists discovered that all substances to combine chemically must be weighed or measured exactly as they will only combine in certain exact proportions.* For instance, table salt is designated "Na Cl" (Na, for Sodium, and Cl for Chlorine gas). The atomic weight of sodium is 23. The atomic weight of Chlorine gas in 35.5. This means that in 58.5 lbs. of salt we have 23 lbs. of sodium, and 35.5 lbs. of chlorine gas. Only in these proportions will sodium and chlorine gas combine. Again, take water. We term it "H_2 O," and that means 2 parts of hydrogen to one of oxygen. The combining weight of hydrogen is 1; the combining weight of oxygen is 16. Then to form 18 lbs. of water God must carefully measure out 2 lbs. of hydrogen and 16 lbs. of oxygen. Water can be formed only by mixing these gases together in these exact proportions. Now what

is true of water and table salt is true of every other substance which God has created; the ingredients of each substance can only be combined as they are measured or weighed out in certain exact proportions. See Prof. I. R. Dean's book, "The Bible and Science." Now Isaiah expresses this great scientific truth (700 B. C.), when he says (Isa. 40:12): "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" This simply means that God measured and weighed the ingredients of every substance He created. But how did Isaiah know this great chemical secret hundreds of years before any scientist discovered it? Is it any wonder that men who really know their Bible believe it to be the inspired Word of God?

(12) *Hipparchus (125 A. D.) said there were 1022 stars. Ptolemy* (200 A. D.) said thare were just 1026 stars. *Galileo* was the very first scientist to teach that the stars were innumerable. *The Bible however knew this fact 1400 B. C.* Gen. 15:5, "Look now toward heaven, and tell the stars, if thou be able to number them." Jer. 30:22 (600 B. C.), "The host of heaven (meaning here the stars) cannot be numbered." How came the Bible to be right on this subject in an age when all the scholars of the world were ignorant of this scientific fact? Again there is but one explanation. The Bible is God's own Book.

(13) *Wm. Harvey (1615 A. D.) discovered the circulation of the blood,* and through this discovery ascertained one of the greatest scientific finds of modern times, viz: that the life of the flesh is in the blood. Now read Lev. 17:14 (1400 B. C.): "For the life of all flesh is in the blood." Reader, it is only as men

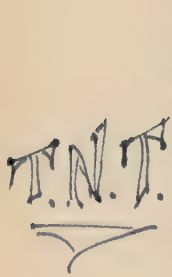
make these new discoveries that we appreciate what an up-to-date Book the Bible really is.

(14) *A few score years ago all our scientists thought the moon was a great luminous body like the sun,* and so it was counted a wonderful scientific discovery when it was found that it did not shine itself, but only reflected the light of the sun. The Bible however tells us this hundreds of years ago. Job 25:5 (1500 B. C.), "The moon, it shineth not."

(15) *The Bible know 700 B. C. that we would have automobiles in our generation.* In Nahum 2:3 we read regarding the kind of carriages people would use in the day of Christ's preparation, just before He comes back to this earth with His angelic hosts to destroy all His enemies, and set up His Millennial kingdom (See II Thess. 1:7-10). Nahum says: "The chariots will be with flaming torches in the day of His preparation. (The Septuagint has "hetoimasia"—the making ready period.) (4) The chariots shall rage in the streets, and they shall jostle one against the other in the broadways: they shall seem like torches, they shall run like the lightnings." This is a splendid description of our modern automobile. How did Nahum know that in the age, just before the Lord Jesus would return to earth (the day of His preparation) chariots would crowd our highways which would rage, run like lightning, and look like flaming torches? In the light of this great truth had we not better begin each day by looking for the coming of our Lord?

(16) *Again the Bible is the only ancient Book in all the world that insisted on quarantining contagious diseases.* In Lev. 13:45, 46, we read how to deal with the lepers: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Un-

clean, unclean. (46) All the days wherein the plague shall be in him, he shall be defiled: he is unclean: he shall dwell alone; without the camp shall his habitation be." The Bible here gives the world its very first idea of quarantining contagious diseases. Why? Because it is God's own Book, and so imparts His wisdom to men.



(17) *The Bible evidently knew all about our very latest explosive, T. N. T.* The Germans were able to use this explosive to good advantage, because they could make it just behind the lines. The allies could not make use of it, because, in conveying it to the front, it was very apt to explode. The English Government therefore requested America to put her chemists to work to find some way of making T. N. T. so pure, that it could be shipped any distance without exploding. The chemists tell us that after a long period of experiments, they were able to make 8,000 lbs. with only one pound of impurities. This they considered safe to transport, and so shipped it to Hoboken to be sent to the front. However it exploded there destroying much property. Our chemists then went to work again, and at last succeeded in making 16,000 lbs. of T. N. T. with just one pound of impurities. This they thought would surely be safe to transport, and so it was put on board an English ship. However when that ship reached Halifax, Canada, the 16,000 lbs. exploded, doing tremendous damage. Our chemists then knew that they must eliminate every particle of impurity before this explosive could be sent across the sea. Finally they secured snow water, which was absolutely pure, and every particle of impure matter was eradicated. They then experimented to see how best to pack it to make it perfectly safe, and after many tests discovered that it must be packed in ice about the size

of hail stones, and then it would be safe to ship around the world. With this knowledge before us we are astounded to read in Job 38:22, 23 (1500 B. C.) these words: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail; which I have reserved against the time of trouble, against the day of battle and of war?" These words evidently refer to T. N. T. which can only be made safe for use by entering into the treasures of the snow and the hail, and besides it is only good for "times of trouble and war." It cannot be used like dynamite in times of peace, for it will destroy the fertility of the soil wherever it is used. Thus again the Bible is seen to be the most up-to-date Book in all the world. Why? Because it is inspired of God.

No wonder that prince of modern scientists, Sir John Herschell, has said: "All human discoveries seem to have been made, only to confirm more and more the truths of the Bible."

The Bible is not a scientific Book, but when it makes a scientific statement, that statement can always be relied upon. For instance in Gen. 2:7 we read: "The Lord formed man of the dust of the ground." Infidel scientists have spent fortunes to disprove this statement, but they have not been able to find any ingredient in man's body that is not in the dust. Then in *Gen. 2:21* we read: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof." Sir Jas. Simpson, the discoverer of chloroform, admits that this statement in Genesis led him to his great discovery. He believed the Bible to be God's Book, and therefore concluded that God would know far better than man how to perform a surgical operation. Again we see that the Bible is the most up-to-date Book in all the world.

No wonder many of the most scholarly and logical of our modern scientists have revered the Bible as God's inspired Book. For a comprehensive list of these scientists see Bettex's, "Science and Christianity," pp. 246-248. Here you will find such names as Copernicus, Kepler, Isaac Newton, Cuvier, Sir Wm. and Sir John Herschell, Leibnitz, Lavoisier, Liebig, Secchi, Faraday, Agassiz, Sir Wm. Dawson, Hugh Miller, Guyot, Dana, Geo. Fred Wright and others.

In 1865 the six hundred and seventeen members of "The British Association for the Advancement of Science," including the very greatest scientists of the British Empire, drew up a document setting forth their views on the relation between science and the Bible. This remarkable document, signed by these six hundred and seventeen names, is today accessible to any one in the Bodleian Library in Oxford, England. Here we will quote the first three paragraphs:

"We, the undersigned students of the natural sciences, desire to express our sincere regret that researches into scientific truth are perverted by some, in our times, into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the Word of God, as written in the Book of Nature, and God's Word written in the Holy Scripture, to contradict one another, however, much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present, our finite reason enables us only to see as through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular."

Reader, when as late as 1865 six hundred and seventeen of our very greatest modern scientific scholars,

every one of whom would rank higher as an all around scholar and thinker than most of the leading Modernists of today, would sign such a document as this, surely it ought to prove the fallacy of that oft repeated remark, "All scholarship is against the Bible as God's inspired Book."

Prof. G. J. Romanes tells us that he drifted away from the faith, and made himself believe the Bible was not God's Book. Later he came back to his own university, Cambridge, and while there was converted. Then he accepted the Bible as inspired of God. What brought about this change in this great scientist, this bosom friend of Darwin? He tells us in his work, "Thoughts On Religion," p. 137. He says: "The curious thing was that all the most illustrious names (at Cambridge) were ranged on the side of orthodoxy. Sir W. Manson, Sir George Stokes, Professors Tait, Adams, Clark, Maxwell, and Bayley—not to mention a number of lesser lights, such as Routte, Todhunter, Ferrers, etc.—were all avowed Christians."

Reader, when Modernists again tell you that all scholarship is against the Bible as God's Book, just attribute this remark to their ignorance.

No wonder Immanuel Kant, as great a thinker as Germany has ever produced, has said: "The existence of the Bible as a Book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it, or to do away with it entirely, is a crime against humanity." (See W. H. Burn's book, "The Higher Critic's Bible," p. 42.) In the face of these words, were that great philosopher (Kant) living today, he would count all Modernists enemies of the human race, for they have belittled the Bible in the estimation of mankind generally.

No wonder the greatest scientists, philosophers, and

archæologists (as we shall prove) have upheld the Bible as God's own Book, for not one Bible statement (correctly interpreted) has ever yet been proven false. Many of these statements have been denied, as we shall soon show; but while hundreds of archæological discoveries have confirmed Bible assertions formerly denied by all Modernists, not one such discovery has ever yet proven a single Bible statement to be false.

REASON IV

Again we know the Bible is God's own inspired Book because it contains great historical facts only authenticated in very recent years.

(1) *In Gen. 14 we have four kings mentioned which Wellhausen and all critics have for years declared mere mythical persons as nothing was known of them outside the Bible.* The critics have universally agreed to call everything in the Old Testament legends or myths which cannot be substantiated by archæology, or outside history. Read now Kyle's great book, "Deciding Voice of the Monuments in Biblical Criticism," and you will find that archæology has proven to the world that these four kings of Gen. 14 were true historical characters. Kyle says (p. 102): "The four kings have arisen from the dead in archeological history," and then gives ample data to prove this assertion.

(2) *Until very recently all Modernists have denied that a people called "the Hittites" ever lived* as no trace of them had ever been discovered. Now the Bible mentions this people in Gen. 25:9; Gen. 26:34; Gen. 40:30; Ex. 23:28, and many other places, so this was another proof to every critic that the Bible was not inspired.

In 1906 Winckler discovered at Boghatz-Keui a perfect treasury of inscriptions in the Hittite hieroglyphics,

and so again the Old Testament record was proven true and the critics false in spite of their boasted "assured results." For a full account of this find, see "Deciding Voice of the Monuments," pp. 104, 105, also Kyle's article in the *Sunday School Times* of Aug. 8, 1914. In the *Sunday School Times* Mr. Kyle tells of more recent finds at Boghatz-keui where a whole ancient Hittite city has been revealed.

(3) *In II Kings 18:4 we are told that the Assyrian king, Sennacherib, made King Hezekiah pay a tribute of 300 talents of silver, and 30 talents of gold.* Now a few years ago Sennacherib's own account of this transaction was discovered, but this stated that he had exacted from Hezekiah 800 talents of silver (in place of 300 talents as the Bible declares) and 30 talents of gold. The two accounts agreed as regards the gold paid, but there was a difference of 500 talents of silver. Of course all the critics concluded the Bible must be wrong for they knew Sennacherib's own record would be reliable. Here then, they said, is one clearly proven, false statement. However, only recently, other documents were discovered, which show that, while the standard for calculating talents of gold was then the very same in both Judea and Assyria, the standard for the talent of silver was very different. It is now known for a certainty that it took exactly 800 Assyrian talents of silver to equal 300 Hebrew talents of silver. Thus the Bible record is correct in every detail. See Collett's "All About the Bible," p. 87.

(4) *In Isaiah 20:1, Sargon, king of Assyria, is mentioned.* Now Herodotus, Xenophon, Berosus, Diodorus, or Josephus do not speak of this king at all, therefore the critics concluded that such a king had never lived, and for years pointed to this assertion as another Bible mistake. However a few years ago

Botts unearthed Sargon's palace at Mosul and tablets were there discovered confirming Isaiah's words regarding this great king.

(5) *Again we read in II Chron. 33:11 that King Esarhaddon of Assyria took King Manasseh captive to the city of Babylon.* As Herodotus, Berosus, Xenophon, Diodorus, or Josephus did not mention this fact, again the critics concluded it must be a false statement. They held that, as Nineveh was then the capital city, Manasseh would naturally have been taken there, and not to Babylon; so once again the Bible was declared wrong. However, Geo. Adam Smith later discovered tablets at Nineveh proving that the Bible record was correct in every detail.

(6) *For many years "Ur" of the Chaldees could not be found,* and so critics concluded that no such city ever existed, and therefore Abraham, who was supposed to have lived in that city, must have been a mythical character. For years the critics so taught and wrote. Finally Rawlinson unearthed the city of Ur, where he found a remarkable library, and so proved to the world that Abraham and his predecessors could both read and write.

(7) *For many years Dr. Driver, of Oxford, and others held that Moses could not have written the Pentateuch,* as the Bible declares, because they did not know how to write in that early age. However, F. Petrie in 1887 discovered the Tel-el-Amarna tablets in northern Egypt, and among these were found letters from persons in both Egypt and Palestine long before Moses' time. Thus again the Bible was proven right and the critics wrong.

(8) *In II Kings 19 we have the account of Sennacherib,* king of Assyria, besieging Jerusalem with a great army. King Hezekiah, seeing that the city must

surrender unless God Almighty intervened, put on sackcloth and ashes, and went into the temple to pray. God then sent Isaiah to say to him, "I will defend this city to save it for My own sake and for My servant David's sake." Then we read: "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand: and when they arose early in the morning, behold, they were all dead corpses." The Bible then records how Sennacherib fled home to Nineveh, went into the temple there to worship, and was slain by his own sons. Now as this record was not corroborated by any ancient historian, the critics have for years asserted that it was false. However, in July, 1921, Prof. Breasted discovered a six sided tablet giving this whole account of Sennacherib besieging Jerusalem, and it supports the Bible record in every detail.

Let us here remember that there have been hundreds of archæological discoveries in the past seventy-five years; but while scores of these have corroborated the Bible records, not one has ever yet proven any Bible statement to be untrue. Why? The Bible is God's own Book.

(9) *In II Kings 3:4 Mesha, King of Moab, is mentioned.* Now Herodotus, Xenophon, Berosus, Diodorus, Josephus or no other historian ever speaks of this king or of his people, so again the critics were sure the Bible was wrong. However, F. Klein discovered the Moabitish stone, the record upon which tells all about this king and the Moabites, and so once again the Bible was proven to be the most reliable of all books.

(10) *In Luke 2:2 Cyrenius is named as governor of Syria when Christ was born.* Now as there was no historical confirmation of this fact, of course all the critics denied it, and for many years have quoted this

as a fine sample of the unreliability of the Bible record. However, Sir Wm. Ramsay, a few years ago, found a tablet at Antioch confirming Luke's assertion.

(11) *In Daniel 5 we are told that Belshazzar was the king when Cyrus took Babylon.* Now history records that Nabonidus, the father of Belshazzar, was then the king of Babylon. For many years the critics have stressed this as a fine sample of Bible inaccuracy. Read Sir Robt. Anderson's great book, "Daniel in the Critic's Den," and Prof. Robt. Dick Wilson's splendid book, "Studies In the Book of Daniel," and you will find that it has now been clearly proven by archæological discoveries that Belshazzar was then the king reigning conjointly with his father. Again the Bible was right when all Modernists declared it was wrong.

Prof. F. Hommel, the eminent philologist of Munich University, after showing in a masterly fashion that the Pentateuch must have been written as the Bible declares, because of the many archæological and philological confirmations, says regarding the lists of names in Numbers: "These lists have been shown by the external evidence of tradition preserved in inscriptions of the second millennium B. C. to be genuine and trustworthy documents, before which historical theories built up by modern critics of the Pentateuch must collapse irretrievably." (The Ancient Hebrew Tradition, p. 301.)

No wonder that noted archæologist, Ira Price, has said: "These records, chiseled in adamantime volumes, stamped in perishable clay, painted in the darkness of the tombs, or cut on the mountain side, bring impartial, unimpeachable, and conclusive proof of the veracity of the Old Testament." *No wonder also Prof. Sayce, of Oxford, perhaps the most famous of all living arch-*

œologists, has said: "I do not for a moment hesitate to assert that, according to my knowledge, the investigations in Assyria and Egypt thoroughly corroborate the statements of the Old Testament." (Bettex's, "Bible the Word of God," p. 116.)

One of the very latest and most scholarly works on the Bible is the "Popular and Critical Biblical Encyclopedia." This great work says, speaking of the many archæological finds: "Archæology has confirmed our confidence in the historical accuracy of the Old Testament in a two fold manner: first, by showing the high literary culture of the age to which the books belong: and second, by recent and reliable archæological discoveries which have shown that the doubts which had been cast upon the antiquity and credibility of the Old Testament narratives are wholly unwarranted."

That great theological expert, Sir William Robertson Nicoll, said, shortly before his death: "The significant fact is that the great first hand archæologists, as a rule, do not trust the Higher Criticism. This means a great deal more than can be put on paper to account for their doubt. It means that they are living in an atmosphere where arguments that flourish outside do not thrive." *(Sunday Sunday Times,* Nov. 8, 1913.)

Listen also to another of our very greatest archæologists, M. S. Kyle. He says (Deciding Voice of the Monuments, p. 279): "Today, after a century of testing at a hundred points, practically this whole historical field (the whole of the Old Testament) has been proved up." On page 15 of this same excellent work Kyle shows how the findings of archæology changed that great scholar Erdmans, successor to Kuenen at Leyden, from a Modernist to a Conservative. Then on pages 16 and 17 he quotes from the works of the very greatest of our present day archæologists:

From Brugsch's "Egypt Under the Pharaohs."

From Naville's "Archæology of the Old Testament."

From Petrie's "Hyksos and Israelite Cities."

From Petrie's "Researches in Sinai."

From Sayce's "Higher Criticism and the Monuments."

From Hommel's "Patriarchial Palestine."

From Hommel's "Ancient Hebrew Traditions."

From Hilprecht's "Explorations In Bible Lands."

From Clay's "Light On the Old Testament From Babel."

From Clay's "Amurru the Home of the Northern Semites."

By these quotations Kyle proves to us most conclusively that all these great archæologists have been compelled by their findings to believe thoroughly in the genuine historicity of the Old Testament narratives. If this conclusion is true—and surely archæology must be the highest and final court of appeal on such matters—then Modernism is resting on a foundation of sand and is utterly discredited. Do not forget that Sayce and other archæologists were confirmed Modernists for years until the spade laid bare fact after fact which in every instance confirmed the Bible and proved the Critics false.

In the light of all these facts which corroborate the Bible as God's own Book, how shall we account today for the thousands of preachers, professors, and teachers who disbelieve, and belittle the Old Testament Scriptures?

Sir Wm. Ramsay, a far greater all round scholar than any living Modernist, has given us the only plausible explanation. Recently, in Albert Hall, London, before ten thousand people, he defined a Modernist as: "One who knows all that I do not know, who fixes the

limits of the possible and knows exactly what is impossible. The world is not dark to him; he is born and cradled and grown to manhood in the intensity of a great light. He knows all things, and is content and happy in his utter ignorance."

Paul explains why Modernists are "content and happy in their utter ignorance." II Thess. 2:10, " . . . ; because they received not the love of the truth, that they might be saved." This means they rejected Christ as their supreme and final authority, Who has said (John 18:37): "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice." Now because these men will not accept Christ as God's truth personified, Paul says further (II Thess. 2:11): "For this cause God shall send them strong delusion (energeian planēs —a working of error), that they should believe a lie; (12) That they all might be damned, who believe not the truth (the teachings of Christ)."

Summary

We have now given four great reasons why we know the Bible is God's own Book:

(1) Because of the many prophecies which have been fulfilled to the very letter.

(2) Because of its moral and spiritual teachings which were unknown to the world before.

(3) Because it contains many scientific truths unknown to men until hundreds of years later.

(4) Because it records many historical facts only authenticated in very recent years; and no Bible statement has ever yet been proven false.

Reason V

Lastly we know the Bible is God's own Book because it alone can transform character.

Have you ever known any one to say, I was once a poor, lost, undone sinner, the victim of my evil appetites, passions, and desires, until I began to study classics, mathematics, or science, but now I am completely changed; I love the things I used to hate, and I hate the things I used to love? No, you never heard such a testimony, and you never will, for there is nothing in a mere education to transform character. A good education only makes a bad man a more dangerous person. But how often have you heard persons declare: I was once a poor, undone sinner, controlled completely by my evil appetites, desires, and passions, until I heard the blessed Gospel message of salvation through Christ; that if I would accept Him as my personal Saviour by faith, He would give me eternal life, put His Spirit within me, and cause me to walk in His statutes, and to do them. I believed this message, accepted Christ, and now my whole life has been transformed; I now hate the things I used to love, and love the things I used to hate. I am now living for the one express purpose of doing Christ's will. Now this is the work being accomplished by the genuine Gospel message everywhere.

Where the writer once preached, as a young man, there was a farmer who had not entered a church for years. He was a periodical drunkard, and when under the influence of liquor was very quarrelsome. Being a very large athletic man, he had thrashed several of his neighbors, and was the most detested person in that district. He was noted for his blasphemy, and was counted so bad that all preachers had ceased to call

upon him. One Sunday we were preaching on David's great sin, and had just begun the sermon when, to the astonishment of all, this great sinner entered the church. He took a back seat and listened most attentively. As we told of David committing adultery and then covering his tracks by murder; then refusing to confess his awful sin until God sent the prophet Nathan to him; we could see that he was intensely interested. When we showed how David had confessed his sins, and how Nathan had assured him that God had forgiven him, then we drove home the truth that the same loving Heavenly Father would forgive the very worst sinner present that day, and quoted passage after passage to prove it. We noticed this sinful man bow his head, and we knew he was praying. When the benediction was pronounced he rushed away, as he did not desire to meet any one. We called on him four days later, and, as he was busy in the field, we stayed to supper. After supper he arose, and brought us the Bible, saying, It is our custom to read and have prayer after the evening meal. Since when? we asked. Since last Sunday, sir, he replied. Then he told us how the Holy Spirit had urged him to go to church that day, and how, when he heard of David's sins, and God's great forgiving love, he had just bowed his head, and surrendered himself to the Lord Jesus. Then his wife spoke up, and said: "And our home has been like heaven ever since. O, it is wonderful." Indeed it is wonderful; but remember the Bible is the only Book in all the world whose teachings have this marvelous power to make bad people good, completely changing their character. Now because of this marvelous power to utterly transform character in a moment of time, we know, above every other reason given, that the Bible is God's own inspired Word.

DIVISION II

Why the Lord Jesus Christ ought to be our highest and final authority on every subject upon which He has declared himself:

(1) *Because He claims to be truth personified, and the One sent from heaven to declare God's truth.* In John 14:6, Christ says: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Then in John 18:37, He says to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth (all who are really saved) heareth My voice." Reader, if Christ came to this world expressly to witness to God's truth, ought not His teachings to be accepted as man's highest and final authority?

Just here recall John's words (John 1:14): "And the Word (Christ) was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth." Now the expression here, "full of truth" is "plērēs alētheias," and literally means, "full of truth to the overflowing point," for "plērēs" comes from the verb "pimplēmi"—I fill to overflowing. Now if Christ was completely filled with truth, and was "truth personified," as He claims in John 14:6, does this leave any room for the erroneous teaching the Modernists charge Him with? No wonder Christ declares (John 18:37): "Every one that is of the truth heareth My voice." In the light of these words, if we give heed to the mere opin-

ions of Modernists, and reject the sure and certain truth taught by our Lord, we need not expect to spend eternity with Him.

(2) *Again we ought to accept Christ's words as our highest and final authority, because every single word He uttered was given Him of God.* In John 7:16, Christ says: "My doctrine (teaching) is not Mine, but His that sent Me." He says (John 8:28): "When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things."

In John 14:10, the Lord says: "The words I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." In John 14:24, Christ declares, "The word ye hear is not Mine, but the Father's which sent Me." Note these words well, as all Modernists say: Christ taught many things which were false, having learned these from the Rabbis. Our Lord, however, denies this, and says: "The word ye hear (all words spoken during His ministry) is not mine, but the Father's which sent Me."

Again Christ says (John 17:8): "For I have given unto them the words which Thou gavest Me." Note, Christ declares that God, the Father, gave Him every word He uttered.

In John 12:49 Christ says: "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment what I should say (eipō), and what I should speak (lalēsō). (50) . . . whatsoever I speak therefore, even as the Father said unto Me, so I speak." In English there is little difference between say and speak; but note well the difference in these two Greek words. The first word "eipō" is from "epos" a word, and so refers to the very words Christ uttered. The

second word is "lalēsō," from "laleō" I chatter, and so refers to the subject matter of all Christ's conversations. Then Christ's claim here is, that the subject matter of every conversation, and His very words were given Him by God. This is why He is able to state in John 12:50, "Whatsoever I speak therefore, even as the Father said unto Me, so I speak."

Now all Modernists tell us that Christ was wrong when He declared that Moses wrote the Pentateuch; that Jonah was really swallowed by a great fish; that Daniel was a prophet; that man was created as man from the very beginning etc. Well, if Christ is wrong, then God the Father is the false teacher and not the Lord Jesus, for Christ declares in John 12:50, "Whatsoever (ha) I speak therefore, even as the Father said unto Me, so I speak." Let the Modernists produce any Greek scholar who would have the audacity to say that this pronoun "ha" (whatsoever) does not here include everything Christ taught while on earth. No real Greek scholar would even attempt to deny this. We know our conclusion is correct because *God said to Moses (Deut. 18:18): "I will raise them up a prophet (Christ) from among their brethren, like unto thee (Moses), and will put My words in His mouth: and He shall speak unto them all that I shall command.* (19) *And it shall come to pass, that whosoever will not hearken unto My words which He (Christ) shall speak in My name, I will require it of him."* We know for a certainty that this great prophecy refers to Christ, for Peter so quotes it in Acts 3:22, 23.

Since the Heavenly Father only used Christ as His very own mouthpiece, no wonder He cried out at the transfiguration scene (Matt. 17:5), "This is My beloved Son in Whom I am well pleased; hear ye Him." As we ponder these words of our Heavenly Father, had

we not better decide with Paul (Rom. 3:4) to, "Let Christ be true, and every man a liar?"

Just here some earnest soul asks: But how can we be positive that the New Testament does record the exact teachings of the Lord Jesus? Christ explains this in John 14:26: "But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again He says (John 16:13): "Howbeit when He the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. (14) He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." The Lord Jesus here promises that when He went away the Holy Ghost would come, and make it His business to see that the disciples recorded His exact sayings. He would bring everything to their remembrance that Christ had said, and shew them exactly what the Saviour meant to teach. Now it is for us to believe the Lord Jesus, and conclude that the Holy Spirit has done His work, and done it well, just as thoroughly as Christ did His redeeming work.

(3) *A third reason why we ought to accept Christ as our highest and final authority is because He is to be our Judge after death, and His recorded words will be the final court of appeal in settling our eternal destiny.* In John 5:22 Christ declares: "For the Father judgeth no man, but hath committed all judgment to the Son: (why?) (23) That all men should honor the Son, even as they honor the Father." Do the Modernists so honor Him?

Then John 12:48 informs us that Christ's words will settle our eternal destiny: "He that rejecteth Me, and

receiveth not MY words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Reader, since this is so, had we not better believe His words in preference to the Modernists?

(4) *Again Christ ought to be our highest and final authority, because He came from God, and is very God.*

(a) *Christ claimed to have come down from above.* He says in John 3:13: "And no man hath ascended up to heaven, but He that came down from (ek-out of) heaven, even the Son of man which is in heaven (ho ōn en tō ouranō—the one being in heaven)." Here Christ makes the stupendous claim that He came forth out of heaven, and yet while here on earth He was at the same time in heaven (the one being in heaven). This is a clear claim to deity. Again Christ says (John 6:38): "For I came down from heaven (ek tou ouranou—out of heaven) not to do Mine own will, but the will of Him that sent Me." In John 6:51, He says: "I am the living bread which came down from heaven." Again He declares (John 8:42), "I proceeded forth and came from God: neither came I of Myself, but He sent Me." Christ here positively asserts that He lived in heaven before He came down to earth. In John 8:58 the Master asserts that He lived before Abraham: "Verily, verily, I say unto you, Before Abraham was, I am." Now, in Ex. 3:14 God tells Moses to say to Pharaoh, "I AM hath sent me unto you." Then when Christ calls Himself, "I am" (John 8:58) He not only claims to have lived before Abraham, but He makes Himself one with God the Father.

Paul assures us that Christ came down to this earth out of heaven, for he says (I Cor. 15:47), " . . . : the second man is the Lord from heaven (ex ouranou—out of heaven)."

Now because of this fact that Christ had lived from all eternity, and had come down to earth out of heaven, John 3:31 asserts: "He (Christ) that cometh from above is above all: he that is of the earth (all Modernists) is earthly and speaketh of the earth (is no authority on heavenly matters, or matters after death:) He that cometh from heaven (Christ) is above all."

(b) *Because Christ came from above and lived from all eternity, He claimed a knowledge of God which no Modernist possesses.*

In Matt. 11:27, He says: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him." Again Christ says (John 10:15): "As the Father knoweth Me, even so know I the Father." He knew God just as thoroughly as God knew Him. This then is a clear claim to deity.

(c) *But Christ not only claims to have come from above, and to have known God as no other man ever knew Him, but He also asserts His own deity.*

All Modernists deny this. They praise Christ as the best man who ever lived; as the greatest spiritual teacher of the ages, the one to whom God gave the greatest amount of divine enlightenment; as the one who ought to be our highest and noblest ideal, and our example, but only a man. They all say with Fosdick: "Nobody should go to Jesus, to the manger and the cross, to find the omnipotence which swings Orion and the Pleiades." *(The Presbyterian,* June 5, 1924.) Loofs speaks for all German Modernists, when he says: "All learned Protestant theologians of Germany, even if they do not do so with the same emphasis, really admit unanimously that the orthodox Christology does not do sufficient justice to the truly human life of Jesus, and

that the orthodox doctrine of two natures in Christ cannot be retained." (What Is the Truth About Jesus, p. 202.) In other words all the outstanding Modernists deny the deity of Christ.

Does Christ claim to be very God?

In John 8:19 the Saviour says: "Ye neither know Me, nor My Father; if ye had known Me, ye should have known My Father also." His claim here is that He is the Messiah of the Old Testament, the anointed one (the Christ) spoken of by Isaiah (9:6): "Unto us a child is born, unto us a Son is given, . . . : and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father." Had they known Him, the Messiah of Isaiah 9:6, they would have known God the Father, because He Himself was The Mighty God, The Everlasting Father. This passage clearly teaches us also that all who deny the deity of Christ do so because they do not really know God the Father. In other words they are not saved. Again Christ declares (John 14:9), "Philip, he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? (11) Believe Me that I am in the Father, and the Father in Me." What did Christ mean when He said: "He that hath seen Me hath seen the Father"? He meant that He was very God in the flesh. See John 1:1, 14. Again the Lord says *(John 10:15):* "As the Father knoweth Me, even so know I the Father." Here Christ claims equality with God the Father. In John 16:15, Christ asserts, "All things that the Father hath are Mine." This reads, "Panta (all things) hosa (just as many as) echei (has- Pres. tense) ho pater (the Father) ema (mine) estin (are)." Literally translated Christ here declares, "All things, just as many things as God the Father has

right now, are Mine right now." In other words He really says: "At this very moment I possess every single characteristic of God the Father." He is therefore either very God, or else He is the rankest impostor the world has ever known, and ought not to be even called a good man.

Modernist, you admit that Christ was the best man the world ever knew, the wisest and most spiritual of all teachers, the one who ought to be our highest ideal. Then when He claims to be very God you must believe Him, or charge Him with being self-deluded. Was He self-deluded? Listen to Paul (Col. 2:9): "For in Him (Christ) dwelleth all the fulness of the Godhead bodily (somatikōs—in His physical body)." Again Paul says (Titus 2:13; 3:4): *"The great God and our Saviour, Jesus Christ."* Listen also to Paul when he says regarding Christ (Rom. 9:5): "Ho (the one) ōn (being) epi pantōn (above all) theos (God) eulogētos (blessed) eis tous aionas (unto the ages)." Literally this reads, *"The One being God over all, blessed forever."* Again Paul declares (I Cor. 1:24) that, "Christ is the power of God and the wisdom of God." Now if Christ is "wisdom personified" (the wisdom of God), and is "God over all," why should He not be our highest and final authority? See also I Tim. 6:15 where Paul calls Christ: "The blessed and only Potentate, the King of kings, and Lord of lords."

No wonder Jude calls Christ (Jude 25), *"The only wise God, our Saviour."* John agrees with Paul and Jude, for he says (I John 5:20): "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true (God The Father), and we are in Him that is true, even in His Son Jesus Christ. (Note, both God the Father and Christ are here designated, 'Him that is true.') *This (Christ) is the true God and eternal life."*

Reader, since Christ is "the wisdom of God," "the true God" and "the only wise God" (Jude 25) had we not better accept His teachings as our highest and final authority?

(d) *Having come from heaven, and being very God, no wonder Christ claims to be "The witness of God's truth to men."*

In John 14:6, He says: "I am the way, the truth (truth personified) and the life: no man cometh unto the Father, but by Me." He says also in John 18:37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Reader, are you of the truth? are you saved? If so then your highest and final authority on every religious question will be the teaching of the Lord Jesus.

(5) *Now we have given four tremendous reasons why Christ's teachings should be our highest and final authority wherever He has declared Himself:*

(1) Because He is truth personified, and came to this world on purpose to witness to God's truth.

(2) Because He claims that the subject matter of every conversation during His active ministry on earth, and the very words of all these conversations, were given Him by God the Father.

(3) Because He is to be our judge after death, and the court of final appeal in settling our eternal destiny will be Christ's words.

(4) Because He came down from heaven, and is very God, the promised Messiah of the Old Testament as predicted in Isa. 9:6.

Now lastly, we ought to accept Christ's teachings as our highest and final authority, because, if we do not we are lost souls, and cannot spend eternity with our

blessed Lord. We must assuredly prove this assertion.

John is our witness. In John 8:24, Christ says: " . . . if ye believe not that I am He, ye shall die in your sins." This means (see context) that if we refuse to believe that Christ was the Messiah of the Old Testament as prophesied by Isaiah, we must all die unsaved, and miss heaven. Listen to Isaiah 9:6: "Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Now when Christ declared to the Jews, " . . . if ye believe not that I am He, ye shall die in your sins (unsaved)," He assuredly meant that if they refused to accept Him as their Messiah, the Almighty God of Isaiah 9:6, they could not possibly enter heaven. Has this teaching of Christ's been abrogated? Never.

Matthew is our witness (Matt. 10:33): "But whosoever shall deny Me before men (deny that I am the Messiah of the Old Testament and therefore refuse to serve Me), him will I also deny before My Father which is in heaven."

Again Mark is our witness (Mark 8:33): "Whosoever therefore shall be ashamed of Me and of My words (prefer the teaching of Modernists) in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the Holy Angels."

Again Luke is our witness (Luke 9:26): "For whosoever shall be ashamed of Me and My words (My teachings), of him shall the Son of Man be ashamed, when He shall come in His own glory and in His Father's and of the Holy Angels."

Then Peter is our witness. In Acts 3:22, Peter says: "For Moses truly said unto the fathers, A prophet (Christ) shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. (23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." From these words it is very evident that no one can possibly have saving faith in the Lord Jesus Christ, who refuses to accept His teachings as God's very own.

Paul also is our witness to this same great truth, for he says (Col. 2:8): "Beware lest any man spoil (make a prey of) you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (9) For in Him (Christ) dwelleth all the fulness of the Godhead bodily: (10) And ye are complete in Him (we need no other authority) . . . (20) Wherefore if ye be dead with Christ from the rudiments of the world (as all real Christians must be: see Gal. 2:19, 20), why, as though living in the world, are ye subject to ordinances?" The word "subject to ordinances" is "dogmatizesthe," the Passive of "dogmatizo"—I lay down an opinion or maxim. Then what Paul really says is: If ye are true Christians (dead with Christ), why are you allowing yourselves to be controlled by the mere opinions and ideas of men, just as if you were worldlings (living in the world), when you have Christ's own clear teachings to guide you, "in Whom dwelleth all the fulness of the Godhead bodily"? Paul's clear inference is, that if we allow man's teaching to influence us more than Christ's, this is positive proof that we are not genuine Christians.

Again John is our witness that if we accept any teach-

ing as true in preference to Christ's we are lost souls. In II John 9 we have a verse that condemns all Modernists. The Greek here reads, "Pas ho proagōn kai mē menōn en tē didachē tou Christou theon ou echei." Literally this reads, "Everyone, the one advancing beyond (the teaching of Christ) and not remaining in the teaching of Christ, has not God." Here then is a clear statement that if we disbelieve or reject any plain teaching of Christ, we cannot know God; or in other words, we cannot be saved, for we can only come to God through the Lord Jesus. Christ tells us this plainly in John 14:6: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."

Christ Himself again witnesses to this same awful truth in John 8:25: "I speak to the world those things which I have heard of Him (God the Father), (45) And because I tell you the truth, ye believe Me not, (47) He that is of God heareth God's words (the words God had given Jesus to speak): ye therefore hear them not, because ye are not of God." Here then is a plain declaration from Christ Himself that all who refuse to accept His teachings along any line are not saved; they are not of God. *(See note on page 212.)*

Again Christ teaches us the same awful truth in John 10:26: "But ye believe not (My teachings), because ye are not of My sheep, as I said unto you. (27) My sheep hear My voice, and I know them, and they follow Me."

The plain teaching then of Matthew, Mark, Luke, John, Peter, Paul and Christ Himself on this subject is, that all who are really saved, who know God and are Christ's genuine sheep, will always accept Christ's words as their supreme and final authority. According to this test do our friends, the Modernists, know God? Are they Christ's sheep? Will they spend eternity with the Lord Jesus?

Just here recall John's words (John 20:31): "But these are written, that ye might believe that Jesus is the Christ, the Son of God (the Messiah of Isaiah 9:6); and that believing ye might have life through His name."

In the light of this clearest of all teachings, viz: that if we disbelieve or reject any plain teaching of Christ's we cannot know God, had we not better resolve with Paul (Rom. 3:4) to, "Let Christ be true and every man a liar"?

All Modernists, because they read books about the Bible and not the Bible itself, assert that Christ learned much from the Jewish Rabbis, and therefore many of His teachings cannot be relied upon. This assertion is absolutely false, for Christ says in Matt. 5:27: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: (28) But I say unto you, That whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Again He says (Matt. 5:31): "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; (32) But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her that is divorced committeth adultery." *In fully ten places in this one chapter Christ quotes what the law and the Rabbis taught, and then He says: "But I say unto you."* In Matt. 12:49, He declares that He is greater than their wisest and greatest of all Rabbis, Solomon, for He says: "Behold a greater than Solomon is here." Again He claims to be greater by far than all their priests. He says (Matt. 12:5): "Or have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? (6) But I say unto you,

That in this place is one (Himself) greater than the temple." What nonsense therefore for anyone to say, "Christ taught many things which He learned from the Rabbis."

Paul shows the utter absurdity of saying that Christ learned some things which were false from the Rabbis, when he declares (II Cor. 3:14): "But their minds (the whole Jewish race—Priests, Rabbis, and all) were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament: which veil is done away in Christ." Now if the Lord Jesus was the One who removed the veil from the Old Testament, so that men could rightly understand it, how foolish to teach that the Rabbis taught Him some things which were utterly false.

Hear Christ once again regarding the source of all His marvelous teachings. John 12:49, "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. (50) And I know that His commandment is life everlasting (eternal life depends upon receiving Christ's words as God's very own); whatsoever I speak therefore, even as the Father said unto Me, so I speak."

Again the Master says (John 18:37): "For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth (every real born again Christian) heareth My voice."

Beloved, when the Lord Jesus Christ thus claims to have come down from heaven for the express purpose of teaching men God's own truth, and when He also claims, as we have seen, to have expressed these truths in the very words given Him by God Himself, we must either accept Him as our highest and final

authority on every subject upon which He has declared Himself, or else we must reject all His teachings, and brand Him the greatest impostor and deceiver the world has ever known. To believe all the Saviour has told us about the love of God and heaven, and disbelieve all He has told us regarding His deity, the authority of the Old Testament, the Judgment, Hell, and Everlasting Punishment, is the height of intellectual folly. Paul had this very thought in mind when he said (Col. 2:8): "Beware lest any man spoil you (make a prey of you) through philosophy, and vain deceit (Modernism) after the tradition of men . . . , and not after Christ: (9) For in Him (Christ) dwelleth all the fulness of the Godhead bodily."

Reader, since the Lord Jesus Christ is "The Only Wise God, our Saviour (Jude 25); and since He came to earth for the purpose of witnessing to God's truth (John 18:37); and since His words must judge us after death (John 12:48), and so settle our eternal destiny, had we not better accept His teachings as our highest and final authority?

No wonder that splendid scholar, Principal Caven of Knox College, Toronto, has said: "If all Scripture bears testimony to Christ, we cannot refuse to hear Him when He speaks of its characteristics. It is folly, it is unutterable impiety, to decide differently from the Lord any question regarding the Bible on which we have His verdict; nor does it improve the case to say that we shall listen to Him when He speaks of spiritual truth but shall count ourselves free, when the question is one of scholarship. Alas for our scholarship when it brings us into controversy with Him who is the Prophet, as He is the Priest and King of the Church, and by whose Spirit both Prophets and Apostles spake." (The Fundamentals, vol. 4, p. 71.)

Let us then believe John when he says (John 3:31): "He that cometh from above (Christ) is above all; he that is of the earth (the Modernist) is earthly, and speaketh of the earth: He that cometh from heaven is above all."

In the last analysis there is just one reason why any one refuses to accept Christ's teachings as their highest and final authority, and that is because they do not believe He was very God, the Christ or Messiah of Isaiah 9:6: "For unto us a child is born, unto us a Son is given; . . . , and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, etc." To deny then that Jesus is the Christ (the anointed one of God), as every real Bible student knows, means to deny His deity, that He was "The Mighty God and The Everlasting Father" of Isaiah 9:6. Hear John's words regarding all who thus deny the deity of Christ, or that Jesus is the Christ, the Messiah of Isaiah 9:6. I John 2:22, *"Who is a liar but he that denieth that Jesus is the Christ?"* Turn now to Rev. 21:8, and we read: "But the fearful, and unbelieving, . . . and murderers, and whoremongers, *and all liars,* shall have their part in the lake which burneth with fire and brimstone: which is the second death." *Yes, there is a second death, a spiritual death, for all liars—for all who deny the deity of Jesus Christ.*

DIVISION III

Since Christ's teachings must be accepted as our highest and final authority in order to have saving faith in Him, let us now examine a few of these teachings which all Modernists disbelieve:

(1) *All Modernists, being Evolutionists, deny the direct creation of man, as taught in Gen. 1:27; 2:7.* According to their theory man has been evolved from the lower animals, so the first man, *Adam,* would, of course, be just in the first stage, mentally, above the brute and therefore could not possibly have had sufficient ability to have given names to all the animals of the earth, as they passed before him. Genesis 2:20 tells us Adam did this very thing. Now all Modernists realize that the brainiest man today could never have done this off hand, so they must either get over this difficulty, or give up their belief in Evolution. This difficulty they surmount by declaring Adam a mythical being, the creation of some writer about 800 B. C. when Evolution had had sufficient time to produce real brainy men.

Abraham, Isaac and *Jacob* are also declared mythical creations for the same reason: they knew far more about God in that early age than men who lived hundreds of years later, and of course, according to the theory of Evolution, this would be an impossibility. All these persons therefore must have been created in the mind of some one from 600 to 800 B. C. when Evolution had had time enough to do its work. *For the very same reason they deny that Moses wrote the*

Pentateuch. According to their theory, no man capable of producing the Mosaic law could possibly have been evolved from the brute creation much before 800 B. C., therefore they tell us the Old Testament is a collection of myths and legends, though their arguments for all these conclusions rest on mere assumptions and probabilities, the wish always being father of the thought.

Many Evolutionists, who claim to be genuine Christians, declare that Evolution in no way denies the teaching of Christ and the Bible. If all such persons will examine the true meaning of the Hebrew word "bara" (create) as used in Gen. 1:27; 5:1; 6:7 and Deut. 4:32, where the creation of man is spoken of; and also in Gen. 1:21, 24, 25, where the creation story of the lower animals is related, they will then realize that their Evolutionary hypothesis contradicts the Bible at every point. The word "bara" (create) always means "to create something out of nothing," or "to bring into existence, by the direct command of God, that which had no previous existence."

William North Rice, Ph.D., Professor of Geology in Wesleyan University, says in his book, Christian Faith In An Age of Science, p. 112, "It (Genesis 1 and 2) is a profoundly thoughtful conception of the cosmos; but it is not astronomy, nor geology, nor biology..... Believers in Evolution certainly cannot believe that the first man was moulded out of the dust of the ground, nor that the first woman was made out of one of man's ribs. .... Let us fairly recognize that inspiration does not mean omniscience, and that errors in detail on the part of the Biblical writers, especially on subjects outside the sphere of morals and religion, do not invalidate the claim of Christianity as a revelation." Here we have the exact teaching of modernism in reference to the Bible.

What says the Lord Jesus regarding the creation of man? In Matt. 19:4, we read, "And He answered and said unto them, Have ye not read, that He which made them at the beginning (ap' archēs—from the very start) made them male and female?" Again Christ says (Mark 10:6): "But from the beginning of the creation God made them male and female." Paul also teaches that man was created as man from the very first. In I Cor. 15:47 he says (to quote literally): "The first man was made of dust (choikos) out of the earth (ek gēs)." Note, he was not produced out of the monkey.

Regarding the creation of Adam, G. B. Smith says: "When one recalls the important place in the traditional theological system occupied by Adam, it can readily be seen that the modern doctrine of Evolution causes consternation to one who thinks consistently in terms of orthodox doctrine." (A Guide To Study of the Christian Religion, p. 543.)

Let us here give two good reasons why we ought to believe Christ at this point rather than men:

(1) Because "All things were made by Him" (John 1:3). Paul assures us also that Christ was the creator of all things, for he says (Col. 1:16): "For by Him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: (17) And He is before all things, and by Him (Christ) all things consist (stand together)."

(2) Again we ought to believe Christ when He declares that man was created as man from the very beginning, because He was actually able to create bread and fish. In Matt. 14:13-21; Mark 6:32-44; Luke 9:10-17; and John 6:1-13 we have the record of

Christ feeding 5,000 men besides women and children, probably (as the Evolutionists say) ten or fifteen thousand persons, with five cookies and two small fish. He did it by direct creation; and they took up fragments, after all were filled, to the extent of twelve baskets full.

Reader, would it have required any more power to have created the whole animal and vegetable kingdoms? Assuredly not. Now this is the only miracle recorded by all four Gospels. Why? Because God knew that Evolution would yet be Satan's chief agency to destroy men's faith in the Bible as His Book, and He wished this all important fact of Christ's "direct creative power" to be verified by all the Gospels.

Friend, since Christ created all things (John 1:3), and has proved to us that He had this creative power (see Matt. 14:13-21 and other references), had we not better believe Him, in preference to all Modernists, when He declares (Mark 10:6), "But from the beginning of creation God made man—male and female?"

Now we know the Lord Jesus is right in His teaching regarding man's creation:

(1) *Because all our modern scientists, who are really scientific, support the Bible record of man's creation.* Note the expression, "scientists who are really scientific." Our dictionary defines "science" as, "Knowledge of facts, laws, and proximate causes, gained and verified by exact observation and correct thinking." According to this definition therefore no one is really scientific who accepts conclusions based only on assumptions and probabilities.

Now let us show by quotations from our very greatest scientists that Evolution is still a mere hypothesis, with no clearly proven facts to rest upon.

Dana, perhaps the very greatest of all American geologists, said (Geological Story, p. 290): "The pres-

ent teaching of geology is that man is not of nature's making. Independently of such evidence, man's high reason, his unsatisfied longings, and aspirations, his free will, all afford the fullest assurance that he owes his existence to the special act of the Infinite Being whose image he bears."

Le Conte (Religion and Science, p. 22) says: "There is no witness upon the stand except geology. In comparison with her evidence, all other evidence ought to be ruled out of court. Her evidence and hers alone must eventually settle this question. Now, the evidence of geology, today, is that species seem to come in suddenly and in full perfection, remain substantially unchanged during the term of their existence, and pass away in full perfection. Other species take their place apparently by substitution, not by transmutation."

Prof. Quatrefages, professor of anthropology in the Museum of Natural Sciences, Paris, says: "Without leaving domain of facts, and only judging from what we know, we can say, that morphology itself justifies the conclusion that one species has never produced another by derivation." (Other Side of Evolution, p. 45.)

Lionel S. Beale, England's famous microscopist, testifies: "In support of all naturalistic conjectures concerning man's origin, there is not at this time the shadow of scientific proof." (Graebner's Evolution, p. 100.)

Prof. Frass, one of Europe's very greatest fossil experts, says (Graebner's Evolution, p. 100): "The idea that mankind has descended from any Simian (ape) species whatsoever, is certaintly the most foolish ever put forth by a man writing on the history of man. It should be handed down to posterity in a new edition of the Memorial of Human Follies. No proof of this

baroque theory can ever be given from discovered fossils."

Prof. Fleischmann, the great zoologist of Erlangen, says: "The Darwinian theory has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination." (At the Deathbed of Darwinism, p. 21.)

Mr. Carruthers says, in his "History of Plant Life and Its Bearing On Evolution": "The complete absence of intermediate forms, and the sudden and contemporaneous appearance of highly organized and widely separated groups, deprive the hypothesis of genetic evolution of any countenance from the plant record of these ancient rocks. The whole evidence is against Evolution and there is none for it."

Prof. Virchow, the most eminent pathologist in all Europe, and the discoverer of the germ theory, says: "We must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together all the fossil men hitherto found, and put them parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater proportion of individuals which show a relatively inferior type than there are among the fossils known up to this time . . . Every positive progress which we have made in the region of prehistoric anthropology has removed us farther from the demonstration of this theory" (of Evolution.) *Again Virchow* says: "We seek in vain for the missing link; there exists a definite barrier separating man from the animal which has not yet been effaced, viz: heredity, which transmits to children the faculties of the parents. We have never seen a monkey bring a man into the world, nor a man produce a monkey. All men having a Simian (monkey-like) ap-

pearance are simply pathological variants (abnormal varieties, due to some diseased condition). It was generally believed a few years ago that there existed a few human races which still remained in the primitive inferior condition of their organization. But all these races have been objects of minute investigation, and we know that they have an organization like ours, often, indeed, superior to that of the supposed higher races. Thus the Eskimo head and the head of the Terra del Fuegians belong to the perfected types. All the researches undertaken with the aim of finding continuity in progressive development have been without result. There exists no pro-anthrope, no man-monkey, and the connecting link remains a phantom." (Grabner's Evolution, pp. 97-99.)

Again Virchow, admittedly the ablest anthropologist of modern times, has recently said: "In vain have the links which should bind man to the monkey been sought; not a single one is there to show. The so-called pro-anthropos, who should exhibit this link, has not been found. No really learned man asserts that he has seen him . . . Perhaps some one may have seen him in a dream, but when awake he will never be able to say that he has approached him. Even the hope of soon discovering him has departed; it is hardly spoken of." (Fundamentals, vol. 8, p. 28.)

Again Virchow has said: "I have never found a single ape skull which approaches at all the human one. Between men and apes there exists a line of sharp demarcation. If we compare known fossil men with men of today, we can boldly affirm that individuals of a low development are much more numerous, relatively among present day men, than among fossils. In other words the race is degenerate rather than the fruit of an exquisite development." *(The Literary Digest,* Sept.

9, 1911, p. 400.) In all America today have the Modernists a scientist who will rank with Virchow?

Even Prof. Haeckel has lately been compelled to say: "Most modern investigators have come to the conclusion that the doctrine of Evolution, and particularly Darwinianism, is an error and cannot be maintained." (Fundamentals, vol. 8, p. 29.)

Prof. Tyndall once said (Graebner's Evolution, p. 90): "There ought to be a clear distinction made between science in the state of hypothesis, and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of Evolution. I agree with Virchow that the proofs of it are still wanting, that the failures have been lamentable, that the doctrine is utterly discredited." Coming from a bosom friend of Darwin and Huxley, one too who tried hard to accept Evolution, these words ought to have weight.

Again listen to Dr. Friedrich Pfaff, professor of natural science in Erlangen. He thus sums up the evidence from geology regarding man: (1) "The age of man is small, extending only to a few thousand years. (2) Man appeared suddenly: the most ancient man known to us is not essentially different from the now living man. (3) Transitions from the ape to the man, or the man to the ape, are nowhere found. *The conclusion we are led to is that the Scripture account of man, which is one and self-consistent, is true . . .* This account of man we accept by faith, because it is revealed by God, is supported by adequate evidence, solves the otherwise insoluble problems, not only of science and history, but of inward experience, and meets our deepest need . . . The more it is sifted and examined the more well founded and irrefragable does it prove to be." (Age and Origin Of Man. Am. Tr.

Soc., pp. 55, 56.) Have the Modernists any scientist today who will rank with Pfaff?

Sir William Dawson, the greatest of all Canadian scientists, says (Earth and Man, p. 317): "The evolution doctrine is one of the strangest phenomena of humanity. It existed most naturally in the oldest philosophy and poetry, in connection with the crudest, and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system destitute of any shadow of proof, and supported only by vague analogies and figures of speech, and by arbitrary and artificial coherence of its own parts, should be accepted as a philosophy, and should find able adherents to string upon its thread of hypothesis, our vast and weighty stores of knowledge, is surpassingly strange. But for the vigor that one sees everywhere, it might be taken as an indication that the human mind has fallen into a state of senility, and in its dotage mistakes for science the imaginations, which are the dreams of its youth."

It is no wonder that all our really great scientists, who demand exact knowledge upon which to base their conclusions, reject Evolution. Listen to *Darwin's account of man's origin.* He says (Descent of Man II: 372): "Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably (note assumptions) arborial in its habits and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the Quadrumana, as surely as would the common and still more ancient progenitor of the Old and New World monkeys. The quadrumana* and all the higher mammals are probably derived from an ancient marsupial* animal, and this through a long line of diversified forms, either from some reptile-like, or

some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past, we can see that the early progenitor of the Vertebrata must have been an aquatic animal, provided with branchia, with the two sexes united in the same individual." Read these words again, and you will note that his conclusion is drawn from mere suppositions,—what "probably" occurred. *(See note on page 212.)*

Then man has, according to this theory, come through the fish species, the reptile species, and the different animal species up to the monkey species.

A few of the many reasons why real scientific scientists reject the Evolution theory.

(1) *Because this theory rests upon a mass of mere probabilities. As Fleischmann says,* "It is not the result of scientific research, but purely the product of the imagination." (At the Deathbed of Darwinism, p. 21.)

In that most excellent work, "The Other Side Of Evolution," p. 23, Alex. Patterson tells how eyes and legs originated, according to Evolution. He says: "Eyes originated from some animal having pigment spots or freckles on the sides of its head, which, turned to the sun, agreeably affected the animal so that it acquired the habit of turning that side of its head to the sun, and its posterity inherited the same habit, and passed it on to still other generations. The pigment spot acquired sensitiveness by use and so in time a nerve developed which was the beginning of the eye. From this incipient eye came the present wonderful combination of lenses, nerves, and muscles, all so accurately adjusted."

Regarding the origin of legs, he says: "The earliest animals were without legs. Some animal in this legless state found on its body some slight excrescences or warts, which aided materially its progress as it wriggled

along, and thus it acquired the habit of using these convenient warts. This habit it transmitted to its posterity and they increased the habit until the excrescences, lengthened and strengthened by use, became legs of a rudimentary kind, which by further use developed a system of bones and muscles and nerves and joints such as we have ourselves." Minds capable of accepting as true such incredible nonsense are most assuredly in a state of Devolution, not Evolution.

All, who have read the works of Darwin and the leading Evolutionists, will agree that Mr. Patterson has here given the facts exactly as they are.

To-day many Evolutionists do not believe Darwin's teaching that parents can transmit to the offspring any acquired character.

Prof. Coulter, of Chicago University, says: "It is now generally believed that acquired characters are never transmitted." *Prof. Conklin, of Princeton,* says: "It is now practically certain that acquired characters of the mortal body are not inherited, that is, are not transmitted to the germ-plasm." This being an utter impossibility how can one species be derived from another? The above quotations are from Kennedy's "Evolution Discredited," p. 8.

Prof. Conn gives us Spencer's idea regarding our backbone. He says (Evolution of Today, p. 65): "He thinks the segmentation, the division of the spinal column into vertebrae, arose as the result of strains. Originally the vertabrate was unsegmented, but in bending its body from side to side in locomotion through the water, its spinal column became divided by the action of simple mechanical force." Thus the breaking of one's backbone—usually a very serious matter—became a real blessing.

Prof. Conn also says: "A man's arm and a bird's

wing are organs with totally different functions and very different in shape; yet in spite of this difference they are fundamentally alike in their muscles and bones. The theory of evolution will say that this likeness is due to the fact that both man and bird have descended from a common ancestor," (Evolution of Today, p. 71). Conn and all Evolutionists reason that because a bird's wing and a man's arm somewhat resemble each other in their construction, therefore man must once have been a bird. A mere probability is all they require upon which to base their conclusions.

Now as the Evolutionist accounts for every organ in our bodies just as he accounts for our eyes, legs, arms, and backbone, surely we can now understand why real scientific scientists like Hugh Miller, Sir Roderick Murchison, Dana, Dawson, Fleischmann, Virchow, Pfaff, Dennert, George Fred Wright, Winchell and scores of others reject this doctrine as unscientific. The whole theory rests on a mass of mere assumptions and probabilities (what they suppose must have happened), and not on well authenticated facts.

To substantiate the truth of this statement read Darwin's "Descent of Man," p. 624. Here he asserts that man was once a hairy animal, and then proceeds to explain how he probably lost his hair. He supposes that it came about through "Sexual Selection." The females probably preferred the males with the least hair, and their offspring, through heredity, would probably have the same inclination in selecting their mates, and so "we may suppose" man became hairless.

Mr. Bryan in his splendid book, "In His Image," p. 96, discusses Darwin's supposition regarding how man became hairless. He closes his pungent criticism by saying: "Unless the brute females were very different from the females as we know them, they would

not have agreed in taste. Some would 'probably' have preferred males with less hair, others, 'we may well suppose,' would have preferred males with more hair. Those with more hair would naturally be the stronger because better able to resist the weather." Mr. Byran proves very clearly that the only premise an Evolutionist requires from which to draw his conclusion is a mere supposition.

(2) *Again all scientific scientists reject Evolution because no intermediate links between any species have yet been found.*

In 1875, Robt. Patterson said (Fables of Infidelity, pp. 82, 83): "Over three thousand species are already classified. Between every two of them there ought to be, on Mr. Darwin's showing, a hundred intermediate variations at the least; and between some of the more widely separated forms there ought to be thousands of intermediate varieties; as for instance between the bear and the whale; and a still greater number between the mollusk with its external shell, and the vertebrate with its internal skeleton. . . . We ought to find a hundred connecting links for every specimen of distinct species, since Mr. Darwin alleges that they must have lived and died somewhere. The geological strata ought to be full of connecting links.

"But when we come to look for them they are not there. Geology knows nothing about them. It has plenty of distinct, well-defined species—trilobites, and ammonites, and echinoderms, palms, ferns, firs, mosses —all sorts of quadrupeds from a mouse to a mastodon, and all just as clean cut and well defined as the species of existing animals. Mr. Darwin cannot find his connecting link between the species which ought to have been a hundred times more plentiful than the species they connected. He ought to be able to overwhelm his

opponents, and bury them under mountains of the bones of intermediate species . . . Geology says there never was any such confusion of species as evolution asserts."

Darwin himself says (Life and Letters, Vol. III, p. 25): "There are two or three million of species on earth, sufficient field, one might think for observation. But it must be said today that in spite of all the efforts of trained observers, not one change of a species into another is on record."

In spite of such evidence from such a source our Modernists today talk of "their assured results," although they all have to confess with Darwin that, "Not one change of one species into another is yet on record."

Dr. Etheridge, examiner of the British Museum, and one of the greatest fossil experts in the world, says: "In all this great museum, there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the utter falsity of these views." (Other Side of Evolution, p. 9.)

Prof. Winchell, one of our very leading American geologists, says: "The great stubborn fact which every form of the theory encounters at the very outset is, that notwithstanding variations, we are ignorant of a single instance of the derivation of one good species from another. The world has been ransacked for an example, and occasionally it has seemed for a time as if an instance had been found of the origination of a genuine species by so called natural agencies, but we only give utterance to the admissions of all recent advocates of derivation theories when we announce that the long-sought 'experimentum crucis' has not been discovered." (The Doctrine of Evolution, p. 54.)

Prof. Conn, an Evolutionist, in his recent work on

Evolution, says: "Are species so stable that they always produce offspring like themselves, or can they change so as to give rise slowly or rapidly to new ones? If Evolution is a fact, the latter must, of course, be true . . . It will be admitted at the outset, on all sides, that no unquestionable instance has been observed of one species being derived from another. . . . It is, therefore, impossible at present to place the matter beyond question." *Again Conn says,* speaking of the many intermediate forms of life which must have existed between the ape and man: "We ought to expect, therefore, that the various types, although not connected by living forms, are connected by fossil forms . . . NO fossils have been discovered which unite the sub-kingdom with each other, the earliest animals known belonging to one or another of the types; a fact which forms one of the chief difficulties which evolution has to meet." (Evolution Of Today, pp. 22, 23, 65.) This work was published in 1907, and therefore is a very recent admission that Evolution is an unproven theory, based on pure assumption.

That great scientist, De Vries, says: "Species have not arisen through gradual selection continued for hundreds or thousands of years, but by jumps (stufenweise) through sudden, though small, transformations." (Kellogg's "Darwinism Today," p. 337.)

H. D. Scott, speaking before the British Association for the Advancement of Science, Sept. 9, 1921, said: "At the present all speculation on the nature of past changes is in the air. Variations of many kinds we daily witness, but no origin of species. Variation itself is only a hypothesis." (Evolution Discredited, p. 18.)

But have no missing links been found? Let Prof. R. I. Pocock answer: In Conquest, London, Jan.,

1922, he says, regarding what some suppose to be missing links: "Some of the ablest American osteologists claim that the Piltdown-man was reconstructed from the skull-top of a man, and the lower jaw of a chimpanzee,—even the so called Ape-man of Java, which has the most ape-like skull-top of all, must be classed as a man. So far as the material available warrants an opinion, they all belong unmistakably to the human family." (Evolution Discredited, p. 16.)

Realizing the weakness of their case many efforts have been made by Evolutionists to manufacture missing links.

Mr. Carl Akeley, the taxidermist of the New York Museum, writing in the *World's Work*, Oct, 1922, produced photographs of various anatomical parts of a gorilla then recently killed in Africa. In these photos the position of the hallux (great toe) of the gorilla and of man seemed about the same, and so one missing link had at last been found, Evolutionists declared.

In *Nature*, January 5, 1924, p. 10, Sir E. Ray Lancaster, one of the very foremost zoologists of the world, proves completely that these photos are inaccurate. The gorilla has a large toe on the hind foot which is separated from the other toes quite like the thumb in the human hand; but in these photos—said to be from a cast of the amputated foot—the great toe seems to be almost parallel with the other toes and is made to look like the human foot.

Sir Ray Lancaster says: "The parts in these photos are strangely distorted, and made to present a false resemblance to the foot of man." He then adds: "I wish to record my opinion that the actual gorilla's foot from which Mr. Akeley's cast was taken was distorted by post-mortem changes and by pressure tending to bring the hallux (great toe) alongside of, and parallel

with, the other toes as in man, instead of allowing it to diverge widely from them as it does when not artificially constrained.

"In the absence of any information as to the condition of the gorilla's foot when the cast was taken, I have to suppose that it was in a soft, pliable condition so that a small amount of lateral pressure would suffice to push the great toe out of its natural position when free from muscular tension and diverging from the other toes, and to cause it to take up a pose with its axis more nearly parallel to that of the other toes," etc. (See Strange Methods of Proving Evolution, by Prof. Geo. McCready Price, *Sunday School Times,* May 31, 1924.)

In closing this splendid article Prof. Price says: "I cannot too strongly impress upon the readers of this paper that they should always take 'with a grain of salt' the reports constantly appearing in daily papers of some new discovery in some parts of the world which purports to show what men were like from twenty to a hundred thousand years ago." *Then the only links yet found between the perfected species have been "man-made links."* (See also Division IV, Reason 3 of this book, for Hæckel's methods of manufacturing missing links.)

"Here then is a fatal defect. The world has been ransacked for evidence, the museums are full of specimens, the secrets of nature have been explored in every land, the minutest creatures discovered and analyzed. We have the remains of animals and plants of many kinds thousands of years old, such as the mummied remains from Egypt, and yet not a single instance of the change Evolution asserts has ever been known! Yet this change of species is the fundamental argument of Evolution. On this rests its theory of the origin

of man and all that flows from that assertion, and this basal assertion is absolutely without an actual instance of fact. The changes in certain species such as roses, prim-roses, tomatoes, pigeons, and dogs, are not new species, but only varieties, etc." (Other Side Of Evolution, pp. 27, 28.)

Paulin says: "According to Darwin's own showing, the number of intermediate forms due to the action of Natural Selection must have been vastly more numerous than the finished forms. Now the imperfection of the geological record does not tell more strongly against the preservation of intermediate forms than it does against the preservation of finished forms. It would therefore be not less than miraculous that while finished forms were yielded to geological research in large and growing numbers, not a single intermediate form pointing to the origin of a finished generic form should emerge, if Darwin's intermediate forms have ever existed.

"Yet this is what has happened. The geological record reveals today many times the number of finished forms which it contained when Darwin wrote, yet it still remains a 'tabula rasa' in regard to intermediate forms. Nothing intervenes between the molluscs and crustaceans to help us to understand whence and how the first fish forms were evolved, nothing between fishes and the first bird forms, and the first mammals to indicate how they were built up.

"The condition of the geological record shrieks out the most emphatic refutation of Darwin's doctrine of Natural Selection as the evolutionary power of Nature. . . . Nature most clearly and with no uncertain voice proclaims that if there has been evolution from lower to higher forms it has not been by slow and gradual processes; for such processes could by no possibility

have left the geological record a 'tabula rasa' in the matter of intermediate forms." (No Struggle For Existence No Natural Selection. Preface, pp. 17, 18, 19.)

Prof. Fleischmann, the great zoologist of Erlangen, says in his recent book: "Exact research must show that living organisms actually have overstepped the bounds defining their species, and not merely that they conceivably may have done so." (Dennert's, At the Deathbed of Darwinism, p. 125.) *Dennert then says,* commenting on these words: "Hence it is absolutely necessary to procure the intermediary forms. This is the foundation upon which Fleischmann builds and against which no opposition can prevail."

Then because no "intermediary forms" between the different species have been found in fossil form or in living form all scientific scientists deny that man has been evolved from the lower animals.

Just here let us quote Philip Mauro's words: "Imagine a litigant in court upon whom rests the burden of proof. He insists that the averments of his declaration are true, and demands a verdict in his favor; but he has no proof to sustain his allegations. In fact all the evidence presented in court is against him. He demands, nevertheless, that judgment be rendered in his favor upon the supposition (a) that volumes of proof, which once existed, have been destroyed, leaving no trace; and (b) that if those proofs could now be produced they would be found to be in his favor! Such is the absurd plight in which the theory of Evolution now finds itself, as matters stand at present." (Evolution At the Bar, p. 33.)

In Feb., 1922, Prof. Wm. Bateson, the great English biologist, speaking in Toronto, Canada, said: "It is impossible for scientists longer to agree with Darwin's

theory of the origin of the species. No explanation whatever has been offered to account for the fact that, after forty years, no evidence has been discovered to verify his genesis of species." (Evolution At the Bar, p. 71.)

When this one argument is given its due weight all real thinkers will be ashamed to call themselves Evolutionists. If men ever were evolved from the lower animals the same process would be in vogue today. Why do we so conclude? Because the Bible asserts that God never changes His plans, purposes, and modes of action. This is the meaning of Heb. 13:8, "Jesus Christ (God) the same yesterday, today, and forever." This is the meaning too of James 1:17, "With whom (God) is no variableness, neither shadow of turning." The word for variableness here is "parallagē," and comes from "parallassō—I make otherwise or change. The word for turning is "tropē" and means "change," or "turning," in the sense of changing one's plan of doing things. Then when James declares that "with God is no variableness neither shadow of turning," he positively asserts that God is doing all things today exactly as He has always done them, therefore, if He ever evolved men from apes, He is doing so today. But if He were doing so today we would find tens of thousands "apish creatures" in the first stage of manhood and womanhood, thousands more would be in the next lower stage of development, and thousands more in the third lower stage. But, as we have proven from the writings of scientists, both Evolutionists and non-Evolutionists, not one "intermediate link" between man and the ape has yet been found either in fossil form or living form. The lack of this evidence has kept thousands of logical minds from accepting this theory, and will keep all persons today from accepting

it who demand real proven facts upon which to base their conclusions.

(3) *Again all scientific scientists reject Evolution because they find that all Hybrids are sterile.* You can cross the ass and the horse species and so obtain the mule; but all mules are sterile. This results whenever two species are crossed, therefore no new species have been or can be originated. This one fact alone makes the origin of man from the ape an utter impossibility, and until this difficulty can be surmounted by actual scientific proof, all real thinkers ought to be ashamed to call themselves Evolutionists.

Prof. Townsend expresses the thought of all logical thinkers, when he says: "Among the twenty thousand species of animals already classified, not one instance is known, where different species have been crossed, that the result has not been sterility in the animal begotten; and if this always has been the case, and no reason can be given for thinking otherwise, then there is shut out completely what seems to be the most available agency at nature's command for the production of new species." (Collapse of Evolution, p. 27.)

Vernon L. Kellogg, of Leland Stanford University, agrees with Prof. Townsend that all hybrids are sterile. (Darwinism Today, pp. 76, 77.)

Robt. Patterson says: "Innumerable attempts have been made by fraud and force to procure cross breeds of different species of plants and animals, but always with the same results, the extinction of the progeny of the hybrid, unless bred back to nature . . . With all scientific naturalists, as with all people of common sense, this proves that species have a distinct existence in nature, and that the Creator has ordained the continuance of their distinct existence; which is the denial of evolution." (Fables of Infidelity, p. 81.)

(4) *Again all scientific scientists reject Evolution because they find the four kingdoms of animal life in the same strata, viz: the radiate, or starfish; the mollusk, or oyster; the articulate or insect; and the vertebrate, or animals with backbone.* "Now (according to this theory), the evolution ought to have begun at the bottom, with the radiate, the coral, and the starfish; it should have gone upward, the coral developing into the oyster, and the oyster into the lobster, and the lobster into the salmon, and so on. But instead of that we discover, away down in the Silurian strata, at the very beginning of life, all the four kingdoms. Evidently, then, there was no such beginning of the world as Evolutionists suppose." (Fables Of Infidelity, p. 83.) This well authenticated fact alone ought to prove to every logical mind the fallacy of Evolution.

(5) *Again all scientific scientists reject Evolution because of the great gulfs between the brute and the man, gulfs which this theory has no way of crossing.*

(a) *There is the gap between man's body and the brute's body.* According to Evolution there must have been hundreds of intermediary forms of life between the ape and man, yet not one such can be found in either living or fossil form.

Prof. M. de Cyon, the famous Russo-French scientist, has written a great book, "God and Science," in which he quotes Oscar Hertwig, the great biologist, as saying: "Animals differ as much among themselves in their germ cells as in their full-formed organisms. This therefore renders improbable, if not impossible, a common origin of different animals from the same cell."

But not only is there a great gulf between man's body and the ape's in their "germ cells" but also in their nervous system. *M. de Cyon also says* in his splendid

work: "When I showed Claude Bernard, for the first time, the marvelous mechanism of the cardiac nerves, especially the depressor, the nerve which transmits to the brain all the emotions of the heart and at the same time watches over its well-being by regulating its action and by warning, at the first suggestion of danger, the vasometer centers of the brain, the first words of Claude Bernard were, 'I should like to know how the Darwinists would undertake to explain such wonderful mechanisms with the aid of adaptation or selection!'" No, the Evolutionists cannot bridge the great gulf between man's body and the ape's only by absurd and utterly foolish assumptions.

Chemistry has also revealed an unbridgable gulf between man's body and the ape's. That splendid scholar, Franklin E. Hoskins, has written a great book, "From the Nile To Nebo," in which he has a chapter on "The Evolutionary Hypothesis." Here he says: "It (Evolution) was once thought to be a question of one 'missing link,' but later careful review has revealed the facts of many missing links; in fact there are no links at all. Science after science brought in its verdict against the universal solvent of all the stubborn facts of Creation. Such a remote science as Chemistry said the final word against the possibility of the physical relationship of man with the ape family. Chemistry can analyze the blood of man and a hundred animals and never err in assigning each drop to its proper heart, and it tells us that there is no more possibility of consanguinity between the man and the ape than there is between the man and the lion; they are forever radically and irrevocably distinct and different. Indeed, chemistry separates man from all other animal creation by a distance almost infinitely greater than that which exists between the lowest forms of animal life and the lion." (From the Nile To Nebo, p. 219.)

(b) *There is also the awful gap between man's intellectual powers and that of the ape.* Can Evolution bridge it? With absurd probabilities only.

Prof. More of the Science department of the University of Cincinnati has just published a book called "The Dogma of Evolution," in which he says, "Life and thought are the great mysteries of the universe which can be explained only by themselves. To talk of the evolution of thought from sea-slime to amoeba, and from the amoeba to a self-conscious, thinking man, means nothing; it is the easy solution of the thoughtless mind."

Prof. More also says, "With what is now known to have been a pitifully meagre supply of facts, observations, and experiments, the Darwinians preached the gospel of Evolution as an established scientific law, and crushed all opposition to natural selection by hurling the anathema that, if you did not believe, you were not fit to survive." All who read Prof. More's book will realize that Evolution is still a hypothesis resting upon a mass of mere probabilities and assumptions, with no really established facts to warrant its claims.

(c) *Then the greatest gulf of all is in the moral sense, man's conscience,* which enables him to distinguish right from wrong, reproves him where he does wrong, and commends him when he does right.

Robt. Patterson says: "Justice and mercy and the fear of God, are not at all the attributes of brutes, and never could have been produced by the evolution of their instincts. No animal possesses any knowledge of God, nor practices any form of religious worship. Religion, then, could not be the evolution of what had no previous existence." (Fables of Infidelity, p. 89.)

Herbert Spencer accounts for man's religion thus: "Man reverenced spirits, the ghosts of the departed,

then raised them to the eminence of divinities, and finally developed the idea of an absolute being, God." (Graebner's Evolution, p. 104.) Note, this is another sheer guess, or mere probability, which, while it satisfies the mind of the Evolutionist, cannot satisfy any real logical mind.

Some years before *Alfred Russell Wallace,* the great Evolutionist, died, he wrote these words: "Nothing in Evolution can account for the soul of man. The difference between man and the other animals is unbridgeable."

(6) *Again all scientific scientists reject Evolution because it cannot possibly account for men like Moses, Solomon, Homer, Socrates, Christ, Dante, and Shakespeare.* We place Christ with these other great men only because most Evolutionists declare that Christ was, like all these others, the product of Evolution. Now if Evolution were really the law of nature, and if there has never been a fall (as all Modernists assert), and men have from the very first grown better and brainier, then with the example and marvelous teachings of Christ to assist men's development, we ought by this time to have had scores and hundreds of men far greater than any of those above named, aye, and many far greater than the Lord Jesus Himself. This surely would have happened if Evolution were really a fact. Such stupendous difficulties however never trouble the Evolutionist. Why? Because his mind is satisfied with conclusions based on mere suppositions.

To prove the utter nonsense of the Evolution theory we only have to study the history of Greece.

We find that most of the great men of Greece lived and died within a period of about two hundred years. Zeno, the great philosopher, was born about 500 B. C. Pericles, the greatest of her statesmen, and Phidias, her

greatest sculptor, were born about 490 B. C. Her three most famous philosophers and teachers were Socrates, Plato, and Aristotle. These were born in the following order: 469 B. C., 429 B. C., and 384 B. C. Her greatest orator, and perhaps the greatest of all orators, Demosthenes, was born 385 B. C. Her greatest tragediennes were Aeschylus, Sophocles, and Euripides, born respectively, 529 B. C., 496 B. C. and 485 B. C. Her greatest historians were Herodotus (490 B. C.), and Xenophon (430 B. C.). Her greatest general was Alexander the Great (356 B. C.). Her greatest comic poet was Aristophanes (444 B. C.). Now all these great men lived between 500 B. C. and 300 B. C.

Reader, if Evolution were a fact, Greece would have produced by this time scores of men far greater than any of these men along every line; but, strange to say with all the incentive given to their posterity by these men through their lives, their work, and their writings, the citizens of Greece have been devolving ever since, so that now she must look to the ancient past for her great philosophers, teachers, orators poets, tragedienes, statesmen, sculptors, and generals. This one fact alone, when one considers the ancient greatness and grandeur of Greece, proves Evolution to be an utterly false theory without a shadow of real proof to sustain it. In the face of such a stupendous fact how can any thoughtful person be an Evolutionist?

No wonder that great geologist, *Sir Wm. Dawson,* says: "The simplicity and completeness of the evolutionary theory entirely disappear when we consider the unproved assumptions on which it is based and its failure to connect with each other some of the most important facts in nature; that in short, it is not in any true sense a philosophy, but a mere arbitrary arrangement of facts in accordance with a number of un-

proved hypotheses. Such philosophies, falsely so called, have existed ever since man began to reason on nature, and this last of all is one of the weakest and most pernicious of all. Let the Reader take up either Darwin's great book or Spencer's Biology and merely ask, as he reads each paragraph, What is here assumed and what is proved? and he will find the fabric melt away like a vision. (Story of the Earth and Man, p. 330.)

What made Darwin an Evolutionist? We reply his rejection of the Bible as God's own revelation to men. In his "Life and Letters," he says: "Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation (meaning he does not believe the Bible to be God's revealed Word). As for a future life, every man must judge for himself between conflicting vague probabilities."

Thomas Carlyle, the historian and essayist, died in 1881. Shortly before he died, he wrote: "I have known three generations of the Darwins—grandfather, father and son—atheists all. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend, 'Omni ex conchis'—everything from a clam shell. I saw the naturalist not many months ago; told him I had read his 'Origin of Species' and other books: that he had by no means satisfied me that we were descended from monkeys, but had gone far to persuade me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well meaning, but with a very little intellect."

When we consider that the Evolutionary theory was thus conceived in agnosticism, and born and nurtured in infidelity; that it is the parental cause of all Modernism, and yet rests completely on a foundation of sand, as we have most clearly proven, had we not better believe the Lord Jesus Christ when He says (Mark 10:6): "But from the beginning of creation, God made man, male and female"? Recall here Christ's two assertions: (1) (John 14:6), "I am the Way, the Truth and the Life; no man cometh unto the Father, but by Me." (2) (John 18:37), "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth (every real Christian) heareth My voice." Let us then believe Him (God's truth personified) when He declares that Gen. 1:27 is true; that man was created a perfect man from the very first, and did not evolve from the brute creation.

Archæologists Reject Evolution

But not only do all scientific scientists (those who demand thoroughly proven facts from which to draw their conclusions, and not mere assumptions and probabilities) reject Evolution, but so do all our great archæologists.

A. H. Sayce, of Oxford, admittedly the very foremost archæologist of our day, in summing up the great results of achæological discoveries, says:

"Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as achæology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of de-

velopment and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archæology. Instead of the progress we should expect we find retrogression and decay; where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset? If so we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from the higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athene had sprung from the head of Zeus. Archæology at all events has failed to discover the elements, out of which, according to the doctrine of Evolution, they ought to have grown. (*Homiletic Review,* June, 1902.)

Here then is a statement, from perhaps the greatest living authority, that the very earliest races found in Bible lands were the most advanced in every way. This is positive proof that Evolution is false and the Bible record correct. Reader, have you grasped the tremendous significance of these words from such an authority?

Prof. Sayce also gives us a fine example of what he means by an advanced civilization, when he says: "There was an excellent postal service connecting Canaan with Babylonia which went back to the days of Naram-Sin (about 3750 B. C.), and some of the clay bullae which served as stamps for the official correspondence at that period are now in the Museum of the Louvre." (Deciding Voice of the Monuments, pp. 84, 210.)

Now a well established "Postal System" about 3750 B. C. (and this has been authenticated beyond question), proves that the people generally at that very early age knew how to read and write, and so were advanced far beyond what they possibly could have been if man had been evolved from the brute creation.

Prof. Sayce again declares: "The earliest culture and civilization to which the monuments bear witness was in fact already perfect. It was fully grown. The organization of the country was complete. The arts were known and practiced. Egyptian culture as far as we know at present has no beginning." (Recent Researches in Bible Lands, pp. 101, 102.) Sayce is supported in these assertions by the following archæologists: Brugsch, Naville, Rawlinson, Petrie, Kyle, Hommel, Hilprecht, and Clay. See "Deciding Voice of the Monuments," p. 279.

Then, according to Archæology, Devolution is the law of nature and not Evolution. This agrees with Paul's teaching in Rom. 1:21, where he declares that there was a time when all the Gentiles, who afterwards became rank idolators, really knew God. Paul here says: "Because that, when they knew God (gnontes ton theon—having known God), they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (22) Professing themselves to be wise, they became fools; (23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things (Idolatry). (24) Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: (25) Who changed the truth of God into a lie, and worshipped and served the creature more

than the Creator, who is blessed forever. (26) For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature . . . (28) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

Yes, there was a time, Paul here declares, when all the idolatrous nations of this world knew God and reverenced Him, but through sin they went down until "they worshipped and served the creature (all forms of created idols) more than the Creator."

Such a prominent Evolutionist as Vernon L. Kellogg is ready to admit that man is just the same today as he was ten thousand years ago. In the *Atlantic,* June, 1921, he says: "It is apparently true that for ten thousand years there has been no notable progress in this evolution; if evolution is carrying man forward, it is doing it in a different way. Many biologists believe that—as regards physical change and actual mental capacity—he has reached the standing still stage. Certainly man today is not to be regarded as superior to men of early historic times."

Reader, when all our greatest archæologists have discovered with positive certainty that the very earliest civilization in Bible lands was by far the most advanced, and that Devolution has characterized man and not Evolution, had we not better believe the Bible record of creation? Remember, man has only evolved, as he has allowed the teachings of Christ to control his thought and conduct.

II. Again all Modernists declare that Joseph was the father of our Lord Jesus Christ.

Loofs speaks for all Modernists, when he says, after declaring that Joseph was the father of Christ's physi-

cal nature: "I think it is the duty of truthfulness to state openly that the virgin birth, perhaps, or even probably, arose out of fabulous tradition." (What Is the Truth About Jesus Christ, p. 123.)

Christ denies this, for He says (John 3:16): "For God so loved the world that He gave His only-begotten Son," etc. The word only-begotten here is "monogenēs" and comes from "monos" alone, and "gignomai" I am born. Christ's claim therefore is that He is the only person who ever had God for the father of His physical nature.

Modernists assert that the word "only-begotten" here in John 3:16, simply means "unique or peerless," and has no reference to God being Christ's parent. Let us now find the real meaning of this word in the New Testament by examining every passage where it is mentioned.

In Luke 7:12 this word is used of the widow of Nain's son. He was "the only son" (monogenēs) of his mother." In Luke 8:42 it is said that Jairus' child was his "only daughter" (thugatēr monogenēs). In Luke 9:38 we read that a father brought his possessed son to Jesus, and said, "Master, I beseech Thee look upon my son: for he is my only child." Here "only child" is "monogenēs." Then in Heb. 11:17 Isaac is termed the only begotten son of Abraham and Sarah (monogenēs).

These passages prove most conclusively to any Greek scholar that "monogenēs" (only begotten) in John 3:16 does not mean "unique or peerless," but expresses the stupendous truth that Christ was the only person who ever had God for the father of his physical nature. Our conclusion here is also sustained by Heb. 1:5, where we read, "For unto which of the angels said He at any time, Thou art My Son, this

day have I begotten Thee?" The word begotten here is the Perfect tense of the verb "gennao"—I begat, the very same verb used in Matt. 1:16, where we read, "And Jacob begat Joseph the husband of Mary."

The use of this same verb in both Heb. 1:5 and Matt. 1:16 proves conclusively that God was the father of Christ's physical nature, in exactly the same way that Jacob was the father of Joseph, or David the father of Solomon (Matt. 1:16).

The Lord Jesus Himself substantiates this conclusion in John 8:23, where He says: "Ye are from beneath; I am from above; ye are of this world (out of this world): I am not of this world (out of this world). (42) . . . I proceeded forth and came from God (out from God—"ek tou theou").

Again Christ says (John 16:28): "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Then He says (John 17:5): "Now, O Father, glorify Thou Me with thine own self with the glory which I had with Thee before the world was. (8) For I have given unto them the words which Thou gavest Me: and they have . . . known surely that I came out from Thee, and they have believed that Thou didst send Me." Then in John 6:38, the Lord says, "For I came down from Heaven, not to do Mine own will, but the will of Him that sent Me."

In these and many other passages the Lord declares that He did not have a human origin like other men, but that He lived with His Father in glory before coming out of heaven to dwell on this earth.

But, say some unscholarly Modernists, Matthew declares that Christ was born of Joseph, for he says (Matt. 1:16): "And Jacob begat Joseph the husband of Mary, of whom Jesus was born." "Whom" here,

they declare, clearly refers to Joseph as the one out of whom Jesus was born. In English there would be some reasonable doubt here, but praise God, there is no doubt in the Greek. If the "whom" here refers to Joseph, then the Greek must read "ex hou" (masculine gender); but if the "whom" refers to Mary it must read "ex hēs" (feminine gender). Now the Greek reads "ex hēs" and so the assertion is that Jesus was born of Mary and not of Joseph.

Paul teaches clearly that God was the father of Christ's physical nature. In Gal. 4:4, he says: "When the fulness of time was come, God sent forth His Son, made of a woman (ex gunēs—out of a woman)." There is nothing said of a human father. Note, Paul declares that Christ lived before He came to this earth to be born of a woman, for his assertion is, "God sent forth His Son." The Son was already in existence. In Col. 1:17 Paul expresses the same truth when he says: "And He (Christ) is before all things (He existed before any material thing was created), and by Him all things consist (or stand together)."

Paul teaches that God was the Father of Christ's physical nature too when he quotes the second Psalm (Acts 13:33): "Thou art My Son, this day have I begotten Thee." The word begotten here is "gegennēka," the Perfect tense of "gennao" I beget. This is the very same verb that is used all through Matt. 1, where we read, "Jesse begat David," and "David begat Solomon," and "Solomon begat Roboam," etc. By using this word "gennao" Paul clearly declares to us that God was the actual father of Christ's physical nature.

Paul evidently believed Isaiah 9:6: "For unto us a child is born, unto us a Son is given: and His name shall be called Wonderful, Counsellor, the Mighty

God," etc. Note, only the child, the physical nature, needed to be born, because the Son was given by the loving Father, as we read in John 3:16. Paul assuredly knew Isaiah's prophecy that Christ must be born of a virgin (Isaiah 7:14). Gal. 4:4 reveals this fact.

In Acts 20:28 Paul speaks of: "The Church of God, which He (God) purchased with His own blood (dia tou idiou aimatos—with His very own blood)." Now how could God have purchased His Church with His very own blood (God being a spirit), unless He was the father of Christ's physical nature, and so responsible for the blood that flowed in His veins? This is the only possible explanation of Paul's words in Acts 20:28. In spite of these clear statements, Modernists are so ignorant of their Bibles, that they all assert, Paul knew nothing of the virgin birth.

Examine Paul's words in Rom. 8:3: "For what the law could not do, in that it was weak through the flesh, God sending His own Son (ton eautou uion pempsas—Having sent the Son of Himself), in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Here Paul declares, (1) that Christ was God's very own child; (2) that He lived before coming to this earth, as He was sent forth; (3) that His flesh was not the same as ours, but like ours ("in the likeness of sinful flesh"). His fleshly nature was pure and sinless because God was the father of His physical nature.

Just here let us consider the birth of Isaac. Gen. 21:2 informs us that "Sarah conceived, and bare Abraham a son in his old age." Now in Rom. 4:19 we read, "And being not weak in faith, he (Abraham) considered not his own body now dead, when he was about 100 years old, neither yet the deadness of Sarah's womb." Both Sarah and Abraham were dead as far

as their procreative powers were concerned. Hebrews 11:12 makes this same assertion. Now, when God restored procreativeness to Abraham and Sarah, that Isaac might be born, could He not just as easily become the father of Christ's physical nature? The one miracle is no greater than the other.

Now some persons are so very thoughtless, and ignorant of the Bible, that they say, Well, what serious difference does it really make anyhow whether I believe in the virgin birth or not?

(1) *If Joseph were the father of Jesus then it makes it utterly impossible for Christ to have been very God, and to have lived in Heaven before He came to this earth.*

Micah 5:2 informs us that while Christ was born in Bethlehem, "His goings forth have been from of old, from everlasting."

Isa. 9:6 tells us the same: "Unto us a child is born, unto us a Son is given (only the human nature was born, the Son simply took up His abode in that flesh): . . . and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

John 1:1, 14 tells us the same story: "In the beginning was the Word (Christ), and the word was with God ,and the Word was God. (14) And the Word (Christ) was made flesh, and dwelt amongst us." Again John 3:31 declares, "He that cometh from above (Christ) is above all."

Now if Jesus had been born of Joseph He could not possibly have existed before He came to this world; and He could not possibly have been the Almighty God, as Isaiah and John declare. His previous existence and His deity depend altogether on the virgin birth.

(2) *If Christ had been born of Joseph, it would*

have made it impossible for Him to have died for our sins, as He too must have then inherited a sinful nature.

In Rom. 3:9 Paul declares, "Both Jews and Gentiles are all under sin." Again he says (Rom. 3:23): "For all have sinned and come short of the glory of God." In Rom. 5:12 he states, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Again Gal. 3:22 informs us, "But the Scripture hath concluded all under sin," etc. Again Eph. 2:3 tells us: "We are all by nature the children of wrath." No wonder John declares (I John 1:10), "If we (all human beings) say we have not sinned, we make God a liar, and His word is not in us."

Now we know that Joseph was a descendant of King Jechonias or Coniah. (See Matt. 1:12). This king was so wicked that Jeremiah declares (Jer. 22:30), that no man of this sinful line could ever again sit upon David's throne.

Surely these Scriptures combined (and there are many others), ought to convince every thoughful person that Christ must surely have inherited a sinful nature, if Joseph had been His father.

Now the Bible declares that Christ had a sinless nature. Heb. 4:15 tells us: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." In Heb. 7:26, we read, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 9:14 also declares that Christ had a sinless nature. Paul makes the same statement in Rom. 5:18, 19. John states that the Lord Jesus was God's own sacrificial Lamb, for he says (John 1:29):

"Behold the Lamb of God (Christ) which taketh away the sin of the world." Then in I John 2:5, we read, "And ye know that He (Christ) was manifested to take away our sins: and in Him is no sin."

Had Christ been born of Joseph, and thus inherited a sinful nature like all other human beings, He could not possibly have been the unblemished and spotless Lamb of God, who alone could die for our sins.

(3) *Again if Joseph were Christ's father, then the Lord Jesus must be branded a false teacher.*

The Lord says (John 3:16): "God so loved the world that He gave His Only-begotten Son," etc. He here claims, as we have clearly proven, that He was the only one who ever had God as the father of His physical nature. Now this statement would be utterly false if Joseph had been His father.

Again Christ says (John 8:23): "Ye are from beneath; I am from above: ye are of this world (had your origin in this world); I am not of this world, (42) . . . I proceeded forth and came from God (not Joseph)." If Joseph were His father then this was a false statement.

(4) *Again if Joseph were Christ's father, both the New and the Old Testaments must be counted utterly false and unreliable.*

(a) The Old Testament declares that Christ would be born of a virgin. Isa. 7:14, "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel (God with us)." If then Joseph were Christ's father this prediction regarding a virgin conceiving is altogether false.

(b) Again if Joseph were Christ's father then the New Testament is branded false for it declares (Matt. 1:25), "Joseph knew her (Mary) not till she brought

forth her first born Son: and she called His name Jesus."

(c) *Again, if Joseph were the father of Jesus, then the New Testament clearly contradicts the Old Testament, and neither can be trusted.*

Luke 1:32 says: "He (Christ) shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David." Here is a straight declaration that Christ will yet reign upon David's throne as the rightful heir. Now this could not possibly happen if Joseph were Christ's father. Why? you ask. Was not Joseph a direct descendant of David through Solomon? Yes, (See Matt. 1:7), and because of this very fact the Lord Jesus could never have sat upon the throne of David. Read here Jer. 22:30: "Thus saith the Lord, Write ye this man (King Coniah or Jechonias, a descendant of Solomon) childless, a man that shall not prosper in his days: for no man of his seed shall prosper sitting upon the throne of David, and ruling any more in Judah." Here then was God's own curse upon all the seed of Jechonias; and Matt. 1:11 informs us that Joseph was descended from this very king. On this account therefore no son of Joseph could ever sit upon David's throne. But Luke 1:32 clearly asserts that God will yet give Christ the throne of His father David, as He is the rightful heir. What is the explanation?

Luke (Chapter 3) gives us the lineage of Mary. We know it is not Joseph's lineage for Matt. 1:16 tells us that, "Jacob begat Joseph the husband of Mary," and here it is "Joseph the son of Heli" (Luke 3:23). Note, it does not say: Heli begat Joseph, but "Joseph, which was the son of Heli." In I Sam. 26:21 Saul cries out, "I have sinned: return my son David." Now

David was his son-in-law, but he here calls him his son. So here in Luke 3:23 Joseph, the son-in-law, is called the son of Heli, and the lineage here is that of Mary his wife. Now what is the real purpose of this lineage? It proves that Christ was descended from David through his son Nathan, and therefore no curse rested upon Him, so He is now the legitimate and rightful heir to David's throne. The fact that Joseph was His foster father, the very person who would have been the legitimate heir had it not been for God's curse upon Jechonias and his seed, only serves to make Christ's legal claim to David's throne still stronger in the sight of men.

(5) *Lastly, if you really believe that Joseph was the father of Jesus, this will shut you out of heaven and separate you forever from the true followers of the Lord Jesus, for His followers are those who hear His voice and accept His teachings as God's very own words.*

Now Christ declares that while the Jews were "from beneath," and "of this world," He was "from above" and "not of this world," because He "proceeded forth and came from God." See John 8:23, 42. Christ also states, as we have clearly proven, that He was the only one who ever had God for the father of His physical nature (John 3:16).

Having made these declarations, He says (John 8:26): "He that sent Me is true; and I speak to the world those things which I have heard of Him. (28) . . . : as the Father hath taught Me I speak these things. (46) If I say the truth, why do ye not believe Me? (47) He that is of God heareth God's words (Christ's own words); ye therefore hear them not, because ye are not of God."

In John 10:26 Christ again says: "But ye believe

not (My teachings), because ye are not of My sheep, as I said unto you. (27) My sheep hear My voice, and I know them, and they follow Me" (not the Modernists). *(See note on page 212.)*

In John 18:37 Christ reiterates this same awful truth, that we must accept His teachings as the very voice of God, or we are "not of the truth," meaning, we are lost souls. John 18:37, "Jesus answered, Thou sayest that I am a king—To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth (all who are saved) heareth my voice."

In the light of these words no wonder the voice of God the Father rang out upon the mount of transfiguration saying, "This is My beloved Son, in whom I am well pleased; hear ye Him."

Peter also declares this same stupendous truth. Acts 3:23, "It shall come to pass, that every soul that will not hear that prophet (the Lord Jesus Christ), shall be destroyed from among the people."

John also states clearly that all who refuse to accept Christ's teaching along any line whatsoever, are lost souls. II John 9 (Literal rendering), "Every one advancing beyond (the teaching of Christ), and not abiding in the teaching of Christ, has not God." These passages make it very clear that no one can possibly be saved, who will believe the assertions of men in preference to the statements of the Lord Jesus Christ. No such persons can possibly believe that Christ is "the only wise God, our Saviour" (Jude 25), or, of course, they would accept His Word as their highest and final authority. *Now all who refuse to accept Christ as "the Mighty God," the Messiah of Isa. 9:6, are lost souls.* In John 8:24, Christ says: "If ye believe not that I am He (the Messiah, the Almighty God of Isa. 9:6),

ye shall die in your sins." John also declares (I John 2:22), "Who is a liar but he that denieth that Jesus is the Christ?" By "the Christ" here, as all Bible students know, John means, the Anointed one of God, the Messiah of the Old Testament, the person designated by Isaiah (Isa. 9:6), "The mighty God, The Everlasting Father." If we deny therefore that Christ is the Almighty God we are liars according to John, and in Rev. 21:8 John assures us that no such liars will enter heaven. But how could it be otherwise? How can any one have saving faith in the Lord Jesus Christ, and deny His deity, when He says (John 16:15): "Panta (All things) osa (just as many as) o pater (the father) echei (has—Pres. tense) ema (mine) estin (are)"? What Christ really says here is: "Every characteristic which God the Father has right now, I possess right now."

Now since Christ claims to be "the only begotten of the Father," to have come down from heaven where He existed from all eternity, and to be very God, we must believe in the Virgin Birth, or brand Him either a false teacher, or a poor self-deluded mortal. If He was a false teacher, or the victim of some foolish delusion, then reject Him out and out, and cease praising His goodness and marvelous teachings. If on the other hand you must hear His voice, and believe all His teachings to be saved, then accept this teaching when He declares, (1) that He was the only one who ever had God for the father of His physical nature (John 3:16), (2) that He did not have His origin in this world (John 8:23), and (3) that He came forth from God. (John 8:42.)

If you say, My intellect will not permit me to believe these assertions of the Lord Jesus, then read John 10:26 and learn the reason why: "But ye believed not,

because ye are not of My sheep, as I said unto you. (27) My sheep hear My voice, and I know them, and they follow Me." Beloved, if you hear any other voice on this question of the Virgin birth, in preference to the voice of the Lord Jesus Christ, you are at present a lost soul.

But, asks the Modernist, How am I to know that Christ, John, Peter or Paul really spoke the words attributed to them in the New Testament? Before the writer went over seas he had to spend a few weeks in a certain Y. M. C. A. training school where the Bible teacher was a rank Modernist. Whenever we would quote from the New Testament to prove he was wrong in his teaching (which we had to do every day), he would say, I don't believe Christ, Peter, John, Paul or whoever the person was, ever said those words. He only admitted those parts of the Bible to be true which supported his own pernicious views.

Lord Hailes of Scotland spent years reading the writings of the early Christian fathers, and he assures us that if every New Testament today should be destroyed, it could actually be reproduced, with the exception of twelve verses, from the many quotations of these splendid Christian scholars of the first three hundred and fifty years after Christ. The writer has read most of the writings of these fathers in the original languages and is convinced that Lord Hailes is correct. *(See note on page 212.)*

Clement of Rome (A. D. 90), in his epistle to the Corinthians, urges them to read the epistles of Paul, proving that these epistles were well known then. *Justin Martyr's epistles* (140 A. D.) are simply filled with New Testament quotations, and in one of *Polycarp's letters* (145 A. D.) you will find 36 quotations from one epistle of the New Testament. *Irenaeus* (178

A. D.) quotes over 760 passages from the books of the New Testament. *Clement of Alexandria* (190 A. D.) quotes 380 passages. *Tertullian* (200 A. D.) quotes over 3,000 passages from the books of the New Testament, and *Origen* (225 A. D.) quotes 5,745 passages.

Let all Modernists, who can read Greek and Latin readily, spend a year or two reading these works of the early Christian fathers, and they too will be assured, as Lord Hailes and every other scholar who has followed his example, that the New Testament is the best authenticated work in all the world.

We believe Homer wrote the Iliad and Odyssey (1) because we have these books purporting to have been written by such a man, and (2) because different authors all down the ages have quoted from these books as written by Homer. For the same reason we believe without question that Virgil wrote the Æneid. How much more then should we believe the books of the New Testament to be genuine, since we not only have these books claiming to have been written by these authors, but also find that these books have been so extensively quoted by the very best and most scholarly men within the first three hundred and fifty years after their origin, that all but twelve verses are found in these writings?

Modernists, beware how you ignore certain teachings of the New Testament which you do not want to believe. Remember (1) that the authenticity of no literature in all the past has been so thoroughly vouched for by the greatest and best scholars of the immediate three hundred and fifty years following its origin, and (2) that you cannot successfully prove to any real scholar that any part of the New Testament is false, or even unreliable.

III. Again all Modernists assert that Christ did not rise with a physical, but with a spiritual body.

(1) *Now Christ declares that His resurrected body was a physical body,* for when He first appeared to His disciples after His resurrection, they thought He was a spirit, and cried out for fear. He then said to them (Luke 24:39): "Behold, My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have."

Then Christ had a body of flesh and bones after His resurrection, and so was not a spirit. He further proves this to us by eating with His disciples, for we read (Luke 24:42), "And they gave Him a piece of broiled fish and of an honey comb: (43) And He took it and did eat before them." This is positive proof that His resurrected body was a physical body.

(2) *Again Thomas was not with the other disciples on this occasion,* and John informs us that he would not believe the other disciples when they said they had seen their risen Lord. They must have told him that He had the same physical body, for Thomas said to them (John 20:25): "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Just then Christ entered the room, and going up to Thomas, He said (John 20:27): "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." When Thomas had actually seen Christ's body and touched the wounded parts with his hands, he was thus thoroughly convinced that Christ's resurrected body was a physical body, for he cried out, "My Lord and my God."

(3) *Again John 21:1-15 makes it absolutely certain that Christ rose with a physical body.* Here, after the resurrection, we read: "After these things Jesus shewed (ephanerōsen) Himself again to the disciples

at the sea of Tiberias; and on this wise shewed (ephanerōsen) He Himself. (2) There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana of Galilee, and the sons of Zebedee, and two other of His disciples. (3) Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. (4) But when the morning was now come, Jesus stood on the shore (Jesus therefore had feet): . . . (5) Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. (6) And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. . . . (9) As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. (10) Jesus saith unto them, Bring of the fish which ye have now caught. . . . (12) Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. (13) Jesus then cometh, and taketh bread, and giveth them, and fish likewise. (14) This is now the third time that Jesus shewed (ephanerōthē) Himself to His disciples, after that He was risen from the dead. (15) So when they had dined, Jesus saith to Simon Peter, Simon, lovest thou Me," etc.

Now every one who denies the physical resurrection of Christ must brand this whole narrative false. (a) *The use of this Greek verb "phaneroō" (I shew or manifest) in verses 1 and 14 proves most conclusively that Christ had a physical body, a body that could be seen with the physical eye.* Examine this word as used elsewhere. *In John 9:2* the disciples asked the Lord, "Who did sin, this man, or his parents, that he

was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest (phaneroō) in him." Then God had allowed this man to be born blind in order that when Christ cured him all men could actually see the cure with their physical eyes and so give glory to God. "Manifest" here assuredly means to see plainly with the physical eye. *II Cor. 11:6,* "But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest (phaneroō) among you in all things." The word manifest here brings out the thought that they had seen Paul so frequently and studied him so closely that they now had a thorough knowledge both of him and his work.

I John 3:5, "And ye know that He (Christ) was manifested (phaneroō) to take away our sins."

I John 3:8, "For this purpose the Son of God was manifested (phaneroō), that He might destroy the works of the devil." Here we see the exact meaning of "phaneroō." Christ was manifested—came to earth and took a visible form—to take away our sins and to destroy the works of Satan.

These passages prove most conclusively that when John 21: 1, 14 declares that Christ manifested Himself to His disciples after His resurrection, it means that His disciples actually beheld Him with a physical body, just as they had seen Him before He died on Calvary. The verb "phaneroō" (I shew or manifest) here cannot possibly have any other meaning.

(b) *Again the use of the verb "este," second Aorist of "histēmi"—I stand (Verse 4, "Jesus stood on the shore") proves that Christ had a physical body.* One must have legs and feet to stand upon anything.

(c) *Again Christ spoke with them, telling them where to cast their net; then He prepared a fire and*

cooked the fish: and lastly He ate bread and fish with them. Then all who deny the physical resurrection of Christ must brand this whole narrative as false, for the record of the resurrected Christ here in John 21: 1-15 is the record of a person with a genuine physical body.

(4) *All this agrees exactly with Peter's testimony on the day of Pentecost,* when he cried out (Acts 2: 31), " . . . His soul was not left in Hades (abode of the dead), neither did His flesh see corruption." Why did not Christ's flesh see corruption? Because He rose from the dead the morning of the third day, before corruption had set in. Then in Acts 2:32, Peter asserts, "This Jesus hath God raised up, whereof we all are witnesses." In Peter's great audience on this occasion were many priests, Scribes, Pharisees and Roman soldiers, who had been responsible for Christ's death just fifty days before; also some of the Roman soldiers who had guarded the Saviour's tomb. When Peter therefore made the assertion that the Christ whom they had crucified had arisen with the very same physical body, which did not see corruption, and that he and all the other disciples had actually seen Him; what would these enemies have done if Peter's words had not been true? Why, they would have at once produced Christ's dead body, and thus killed out Christianity forever. Instead of doing this however, "they were pricked in their heart," as Acts 2:37 informs us, and many of them cried out: "Men and brethren, what shall we do?" The result was that 3,000 persons were converted, and 5,000 more a few days later. The very fact that Peter could make such an assertion in Jerusalem to the very persons who had killed the Saviour only fifty days before, and have no one attempt to disprove his words, is proof positive that Christ did arise with a physical body.

Again Peter says (Acts 10:29): "And we are witnesses of all things which Christ did . . . Whom they hanged on a tree: (40) Him God raised up the third day, and shewed Him openly (kai edōken auton emphanē genesthai—and gave Him to be plainly seen or manifested) (41) Not to all the people, but unto witnesses, chosen before of God, even to us, who did eat and drink with Him after He rose from the dead." The very fact that Christ was plainly seen, and could eat and drink with His disciples after He arose from the dead is sure and certain proof that He had a physical body.

G. B. Smith says: "If once we shall come to the point of being willing to go wherever the facts lead, no matter what becomes of our doctrines, we shall occupy a position far stronger than that of the current popular 'defense.'" (A Guide To the Study of the Christian Religion, p. 545.) Let Mr. Smith and all his fellow Modernists follow these incontrovertible facts regarding the physical resurrection of our Lord Jesus Christ, as given above, and they will be compelled to admit the falsity of their teaching. However, as our Modernistic friends will only accept as facts what seem to fit into their own peculiar ideas of truth, there is little hope of dissuading them from their utterly false conclusions.

(5) *Paul asserts positively that Christ rose with a physical body.* In Acts 13:34, Paul says: "And as concerning that He raised Him (Christ) up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David . . . (37) But He, whom God raised again (Christ), saw no corruption." Here then is another clear declaration that Christ rose with His own physical body which did not see corruption.

But, asks some one, who is depending upon his morality alone to save his soul, What difference does it really make to us whether Christ rose with a physical or with a spiritual body?

(1) *If Christ arose with a spiritual body, then we must brand Him a false teacher,* for He assures us in Luke 24:39 that He had a body of flesh and bones: "Behold my hands and my feet, that it is I Myself; handle me and see; for a spirit hath not flesh and bones, as ye see Me have."

(2) *Again if Christ arose with a spiritual body, it brands Him a false prophet also,* for He foretold that He would rise with a physical body. Read John 2: 19-22. Here Christ says: "Destroy this temple, and in three days I will raise it up. (21) But He spake of the temple of His body (tou somatos autou—of the physical body of Himself)." Here then is a clear declaration that after His death He would rise with a physical body.

Time and again the Jews asked Christ for a sign (semeion—a visible proof) that He was really the Messiah. Read Matt. 12:38-40; Matt 16:4 and Luke 11:29, 30. His reply always was, as in Matt. 12:39, " . . . there shall no sign (visible proof) be given, but the sign of the prophet Jonah. (40) For as Jonah was three days, and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Then the one all convincing visible proof that He was the Messiah, would be, that after He was laid in the tomb, He would come forth alive on the third day, and be actually seen of men, just as Jonah was. Now if He did not arise from the dead, and come forth in visible form, then we must brand Him a false prophet.

(3) *Again if Christ only arose with a spiritual body,*

then Peter also must be branded a false witness, for he quotes David's prediction regarding Christ's resurrection in Psa. 16:8-11, and then says (Acts 2:31): "He (David) seeing this before spake of the resurrection of Christ, that His soul was not left in hell (hades), neither did His flesh see corruption." He then tells us how he knew that Christ's flesh did not see corruption (Acts 2:32): "This Jesus hath God raised up, whereof we are witnesses."

Here then is a straight declaration from Peter, an eye witness, that Christ arose from the dead with His own physical body, and because of this fact, that body did not see corruption. If then Christ only arose spiritually Peter is a false witness.

(4) *Again if Christ only arose spiritually, then the great Apostle Paul is a false teacher,* for he asserts positively (I Cor. 15:4), "That Christ was buried, and that He rose again the third day according to the Scriptures: (5) And He was seen of Cephas, then of the twelve. (6) After that, he was seen of above 500 brethren at once; of whom the greater part remain unto the present . . . (7) After that He was seen of James; then of all the apostles. (8) And last of all He was seen of me." Now the verb "was seen" here in each case is "ophthēn," the first Aorist passive of "horao," I see. Now "horao" means to see with the physical eye, and not to perceive mentally, which would require the verb "noeo," from "nous" the mind. Then Paul's clear teaching here is that he and all these other reliable witnesses actually beheld Christ's resurrected body with their physical eyes.

Again Paul declares in I Cor. 15:20, "But now is Christ risen from the dead," or more literally, "out from among the dead (ek nekrōn)." Now consult your Greek dictionary and you will find that the word

"nekros" here always refers to a dead human body and to nothing else. Then Paul's clear assertion here is, "Now is Christ's once dead physical body risen out from among all other dead human bodies."

If then Christ only had a spiritual body, as all Modernists declare, Paul is a false teacher, and utterly unreliable. Paul affirms this fact himself in I Cor. 15: 14, 15: "And if Christ be not risen (if He did not rise with a physical body which they actually beheld with their physical eyes), then is our preaching vain, and your faith is also vain. (15) Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up."

Listen to Paul's testimony also in Acts 13:35: "Wherefore He saith in another psalm (16:10), "Thou shalt not suffer Thine Holy One to see corruption. (36) For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: (37) But He whom God raised again (the Lord Jesus), saw no corruption." By these words the great apostle assures us that Christ arose with a physical body, the very same body which was nailed to the cross, and that body did not see corruption.

Yes, if Christ did not rise with a visible body, a body of flesh and bones, as He declares in Luke 24: 39, then He Himself, Peter, Paul, and other New Testament writers are false witnesses.

(5) Lastly, if you deny that Christ rose from the dead with a physical body, you cannot be a real, born again Christian, for you are not a genuine follower of Christ, no matter what you profess. Why do we say this? In *Luke 24:39* Christ declares to His disciples that His resurrected body was a physi-

cal body, for He says: "Behold My hands and My feet, that it is I myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." Here then is clear statement from Christ Himself that He arose with a physical body, a body of flesh and bones. Now you say, Lord, my intellect will not permit me to believe this teaching. Christ replies *(John 18:37),* "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth (every saved person) heareth My voice." Again Christ says *(John 8:26):* "He that sent Me is true; and I speak to the world those things which I have heard of Him. (47) He that is of God (all who are really saved) heareth God's words (Christ's own words. Read context): ye therefore hear them not, because ye are not of God." In *John 10:26* Christ asserts, "But ye believe not (My teachings), because ye are not My sheep, as I said unto you. (27) My sheep hear My voice (on the question of the Virgin Birth, the Resurrected body, etc.), and I know them, and they follow Me." All these verses teach the one great truth that all true followers of Christ will accept His teaching on every subject as their highest and final authority. If we are not willing to do this it is positive proof that we are not His sheep; we are lost souls.

Peter agrees with the Lord Jesus that every true servant of God will accept His teachings along every line, as their highest and final authority. (Acts 3:22): "For Moses truly said unto the fathers, A prophet (Christ) shall the Lord your God raise up unto you of your brethren, like unto me: Him (Christ) shall ye hear in all things whatsoever He shall say unto you (regarding Virgin Birth, Physical Resurrection, etc.): (23) And it shall come to pass that every soul which

will not hear that prophet, shall be destroyed from among the people" (the Saints).

John agrees with Christ and Peter that no one can possibly know God who does not accept all Christ's teachings as their highest and final authority. II John 9 (literal translation) "Everyone advancing beyond (the teaching of Christ), and not abiding in the teaching of Christ, has not God."

In the face of these facts, surely no one, except one with an unbalanced mind, will ever again ask, Well, what difference does it really make to us anyhow whether Christ arose with a physical, or with a spiritual body?

IV. All Modernists today deny Christ's plain teachings regarding Hell and Everlasting punishment. They all without exception praise Him as the greatest and best man the world ever knew, and the one best fitted to teach mankind spiritual truths, as God bestowed upon Him far greater spiritual gifts than upon any other person who ever lived. But, after lauding to the very skies His goodness, His greatness and His marvelous spiritual knowledge, they all refuse to accept His teaching regarding Hell and Eternal Punishment. Much as they applaud and praise the Lord Jesus Christ, wherever His plain teaching disagrees with their own "intellectual conclusions" they consistently reject His teaching.

(a) *Regarding Christ's teaching on Hell and Eternal Punishment, all Modernists argue that this is inconsistent with their belief in Evolution.* They firmly believe that man has been growing better and better in every way since he emerged from the brute creation. He never fell, as the Bible asserts, and if he did fall at all it has been a fall upward. Now since mankind has been constantly evolving, getting better and better, why should God punish us after death?

Alfred Russell Wallace, that great Evolutionist, believed this nonsense thoroughly until he was seventy-five years of age, and then God opened his eyes to the truth. One year before he died, he gave out a long statement in which he said: "I have come to the general conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians. Everything is as bad as it possibly can be. There exist in our midst horrors and dreadful diseases never known before. Our whole social environment is rotten, full of vice, and everything that is bad." *(Minneapolis Journal,* Nov. 7, 1913.)

(b) *Again all Modernists deny the doctrine of Hell and Everlasting Punishment because this is inconsistent with their idea of the love of God.* Their general conclusion is that God has some sort of purgatory, where, after death, souls are purified, so that eventually all mankind will be saved.

Let us now examine Christ's teaching on this subject, since, as we have shown, His words must be our highest and final authority. In Mark 9:43, Christ says: "If thy hand offend (prove a stumbling block to) thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell (gehenna—the final hell), into the fire that never shall be quenched; (44) Where their worm dieth not, and the fire is not quenched."

Critics may mock at these awful words but Christ teaches the same truth in John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Again in Matt. 25:46, Christ says of all those on the left hand side: "And these shall go away into everlasting punishment: but the righteous into life eternal."

Now the word for "everlasting" here before punishment is the very same word as eternal (aionios) before life. It is the very same word that we find in Rom. 16:26, "the commandment of the everlasting (aionios) God." Then if "eternal life" is really everlasting, and if God Himself is "everlasting," so is "eternal punishment" everlasting, for the very same identical word is used in all cases.

We know too this punishment in Hell will be everlasting, because in the Revelation of Jesus Christ, we read, speaking of the sinful followers of the Antichrist here on earth (Rev. 14:11), "And the smoke of their torment ascended up forever and ever, and they have no rest day nor night." Now this expression "forever and ever" is "eis tous aionas ton aionon," or "unto the ages of the ages."

Again Christ says in Rev. 20:10, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Now Rev. 19:20 informs us that the beast (the Antichrist) and the false prophet were cast into this awful lake of fire before the thousand years (Millenium), and yet when Satan is cast into that same awful place a thousand years later, he finds them still alive, in conscious agony. Note, Christ here declares that Satan will "be tormented day and night forever and ever"—eis tous aionas ton aionon—unto the ages of the ages." This clearly proves that Satan and all who die rejecting the Lord Jesus Christ will not be annihilated.

Rev. 20:15 informs us that after the final Judgment of the wicked—after the Millennium—all whose names are not written in the book of life will be cast into this same awful place with the Devil and his angels. (Rev.

20:15) "And whosoever was not found written in the book of life was cast into the lake of fire." *(See note page 212.)*

But, asks someone, how can you be absolutely sure that the expression "eis tous aionas ton aionon"—unto the ages of the ages—really does mean "everlasting"? (1) Because we read in Rev. 1:18, the words of our Lord Jesus, "I am He that liveth and was dead; and, behold, I am alive forever more"—"eis tous aionas ton aionon"—unto the ages of the ages. Will Christ live forever? Yes. Then this punishment in Hell will last forever for you have the very same expression used. (2) Again in Rev. 15:7, we read of "the wrath of God, who liveth forever and ever"—"eis tous aionas ton aionon"—unto the ages of the ages. Will God live forever and ever? Yes. Then the punishment of the wicked will last forever. (3) Again we read in Rev. 22:5, "And there shall be no night there: . . . for the Lord God giveth them light: and they shall reign forever and ever"—"eis tous aionas ton aionon"—unto the ages of the ages. Will the Saints live forever and ever in Heaven? Yes. Then the wicked will suffer in Hell just as long as the Saints live in Heaven, for the words "eis tous aionas ton aionon"—unto the ages of the ages—most assuredly have the very same meaning in all cases, viz., everlasting or unending.

Columbus Green once asked Theodore Parker, perhaps the best Unitarian Greek scholar who has ever lived, this question: "As a Greek scholar and not as a Theologian, will you tell me what the Scriptures teach regarding the final condition of the finally impenitent?" Mr. Parker replied, "There is no doubt that Jesus Christ taught the endless suffering of the wicked, but I do not accept the doctrine on His authority." Yes, the Lord Jesus Christ most clearly does teach the endless, conscious punishment of the lost.

Nonsense! says some thoughtless scholar. How could God with all His omnipotence find sufficient fuel to keep this lake of fire burning forever and ever? How has God secured fuel for the sun all these centuries? Scientists tell us that the heat of the sun is so terrific that if this earth were a mass of solid coal it would only serve a few months as fuel for the sun.

In Rev. 20:5, we read, "But the rest of the dead (the wicked dead. Read context) lived not again until the thousand years were finished. This is the first resurrection (the resurrection of I Thess. 4:16). (6) Blessed and holy is he that hath part in the first resurrection (that of the saints): on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:7-15 tells us that after the millennium the wicked dead will rise; not to go into a purgatory, but to be judged. Rev. 20:12, "And I saw, the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. (15) And whosoever was not found written in the book of life was cast into the lake of fire." Beloved, the Bible knows nothing of a purgatory for sinners.

Rev. 22:11 makes it very clear that there will be no purgatory after death, for it says, speaking of the dead: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." This clearly proves that death does not change character; it only petrifies it. As we die so we must remain all through eternity. The Lord Jesus teaches the very same truth in John

8:21, when He says: "I go My way, and ye shall seek Me, and shall die in your sins: whither I go ye cannot come." The Greek here reads, "opou egō upagō, umeis ou dunasthe elthein," and literally it reads, "Where I go away to (Heaven), you are not able to come to." Here then is a clear declaration to all sinners that if they die in their sins, they will never be able to spend eternity with Christ. This is why the Lord says in John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Now the word "again" here is "anōthen" and literally means "from above." Then the clear teaching is that sinners must be born from above while in this world: it will be too late after we ourselves go above.

Reader, Christ says in John 12:48: "He that rejecteth me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day." Now since Christ's words, and not the mere opinions of the Modernists, will settle our eternal destiny, had we not better resolve with Paul to, "Let Christ be true and every man a liar"?

Just here some earnest reader desires to ask two important questions. **(1) How can we be sure that the words "everlasting destruction" in II Thes. 1:9 do not mean the "annihilation of the wicked" after death, as so many teach? (2) How can we be happy in Heaven when we know some of our loved ones are suffering eternal agony in Hell?**

(1) This first question can only be answered by discovering the true meaning of the word "olethros" (destruction). The passage reads (II Thes. 1:9), "Who (all the unsaved when Christ comes again) shall be punished with everlasting destruction from

the presence of the Lord and from the glory of His power." This word "olethros" (destruction) comes from the verb "ollumi"—to ruin, to kill, to destroy, to undo. It never means "to annihilate." In Homer's Odyssey 4:489 we find the expression "adeukes kai oiktistos olethros"—a bitter and lamentable loss (not a bitter and lamentable annihilation). Again in the Iliad 22:325 we have the words "olethros psuches"—the loss of life (not the annihilation of life). In I Cor. 5:5 we have this same word "olethros" (destruction). "To deliver such an one unto Satan for the destruction (olethros) of the flesh, that the spirit may be saved in the day of the Lord Jesus." "The destruction of the flesh" here—since it refers to the flesh of living, active sinners—can only mean the destruction, or the uprooting of their sinful and fleshly desires, not the annihilation of the flesh itself. Again, in I Tim. 6:9 we have the same word "olethros" (destruction): "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown (buthizousin—Present tense, not the future) men in destruction (olethron)." Paul's statement here is that men, who are determined to make money no matter how they must trample upon God's laws, drown themselves in destruction right now in this very life, by making it impossible for God to save them. The use of the present tense (buthizousin—drown) proves most conclusively that Paul is here speaking of the present life and not what may happen after death. Now as men cannot be annihilated and at the same time go on making money, we are absolutely sure the word "olethros" (destruction) does not mean annihilation.

In Matt. 15:24 we have the true meaning of "olethros" revealed. Christ here says, "I am not come but to the lost sheep of the house of Israel." The

word for lost here is derived from the 2 Perfect of "ollumi," just as "olethros" comes from an obsolete form of the Aorist of "ollumi," and therefore has a similar meaning. If we were to read Matt. 15:24, "I am not sent but to the annihilated sheep of the house of Israel," this would be utter nonsense. Again, Matt. 16:25 shows the real meaning of this word "olethros," derived from "ollumi." Matt. 16:25, "For whosoever will save his life shall lose (apollumi—from apo and ollumi) it: and whosoever will lose (ap-ollumi) his life for My sake shall find it." If then the verb "ollumi" means to destroy in the sense of being annihilated this verse must read, "For whosoever will save his life shall annihilate it; and whosoever will annihilate his life for My sake will find it." This proves conclusively to any real Greek scholar that the verb "ollumi" and its derivatives never mean "to destroy" in the sense of "to annihilate." Then when Paul says (II Thess. 1:9), "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," he most assuredly means that the wicked will be everlastingly separated from God with no redeeming influence to bring them back, for the Holy Spirit will not be in Hell.

(2) ***The second question is, How can we possibly be happy in Heaven when we know that some of our loved ones are suffering eternal agony in Hell?*** Had all orthodox ministers of the gospel in the past been more careful to answer this question, there would not today be so many flourishing Religious Cults, popular because they teach, either that all sinners are yet to be saved, or that all the finally impenitent will be annihilated.

The Bible seems to the writer to teach clearly that God will yet cause those in Heaven to utterly forget

that their sinful loved ones ever lived. In Psalm 69: 28, speaking of the wicked, we read, "Let them be blotted out of the book of the living, and not be written with the righteous." Again, we read (Psalm 112:6), "The righteous will be in everlasting remembrance." Here then is a strong implication that the wicked will not be in everlasting remembrance. In Job 24:19 we are told, "Drought and heat consume the snow waters; so doth the grave (Sheol—the abode of the conscious dead, not qeburah—the grave as a burying place) those which have sinned. (20) The womb (the mother) shall forget him (the sinner), . . . he shall be no more remembered." Again we read in Isaiah 65:17, "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Robt. Young, in his Translation, reads this passage thus, "For, lo, I am creating new heavens and a new earth; and the former things are not remembered, nor do they ascend on the heart." Here then we have God's own explanation of this problem, How can we be happy in Heaven when our loved ones are in Hell. After the final Judgment of the wicked God will efface from our memories and our hearts the fact that these dear ones ever lived.

Reader, have we dear ones who are unsaved? Then in the face of these awful truths let us seek by our prayers, our lives and our conversation to win them to the Lord Jesus e'er it be too late. Remember God is counting on us Christians as His ambassadors to beseech sinners to become reconciled to Him. II Cor. 5:20, "Now then we (Christians) are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God."

V. Again Modernists assert that all who live good, moral lives will be saved. It is not necessary

to believe in the Lord Jesus Christ as the one who died for our sins, and so experience a new spiritual birth.

Gerald B. Smith, in his "Guide to the Study of the Christian Religion," speaks for all Modernists when he says (p. 434): "The tendency of the modern Christian mind is to accept only that which commends itself as true, just, and good in the light of experience, and reflection. It is not enough that a belief, or institution have the sanction of authority (meaning that it is clearly taught by the Lord Jesus), or custom: it must secure the sanction of reason by proving its truth and its worth." Then he says (p. 589): "A dependence upon a magical salvation provided and not achieved, concerned with the future life and not with the present, has been all too pitifully evident." He then declares that the old way of trying to save men was through preaching a substitutionary atonement, and reminding sinners of a heaven and a hell; but Modernists today "have given up this old way of appeal entirely and are presenting Christianity, as 'Jesus' Way,' to be followed in humble and joyous fellowship with God" (p. 590). His clear teaching is that we must all save ourselves by our own good living or achievements, Christ being our example, not our Saviour who died to redeem us from sin.

Now why do Modernists oppose "the blood atonement"? Mr. Smith tells us, p. 519: "The traditional doctrine of atonement embodied conceptions of penalty and of satisfaction which are being abandoned in modern criminology and penology. We cannot attribute to God a method of dealing with delinquency (note this term for sin) which would be condemned if practiced in our courts of justice. For example, to insist dogmatically, as an a priori principle, that 'without the shedding of blood there is no remission of sin'

is both foolish and futile in an age which has abandoned the conception of bloody sacrifice, and which is loudly demanding the abolition of capital punishment."

Then, according to Mr. Smith and all Modernists, "the Jesus Way" of Salvation is to deny we are all sinners by nature, and can only be saved through faith in the atoning blood of Christ, and begin to save ourselves by following Christ's example.

But is this "the Jesus Way"? The Lord Jesus positively declares that a new spiritual birth is absolutely essential ere we can be saved. John 3:3, "Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again (from above), he cannot see the kingdom of God. (6) That which is born of the flesh is flesh; that which is born of the Spirit is spirit." This simply means that until the Holy Spirit, who came down from above, enters our hearts and implants therein eternal life, we are only members of the animal kingdom, and not in the spiritual kingdom at all.* John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

This is why Paul declares (I Cor. 2:14), "But the natural man (who has not been born from above) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This simply means that no one can understand the spiritual teachings of the Bible until they are born again by the incoming of the Holy Ghost.

Now there is only one way to enter the kingdom of God and be saved, viz: through the new birth. Just as we entered this world by means of a physical birth,

* All lost souls (souls without eternal life which the incoming of Christ alone imparts) will exist forever because of Genesis 2:7, but this existence will be one of spiritual death, not life, for they must be separated from God forever and forever.

and there is no other way, so we can only enter Heaven by the process of a spiritual birth.

How can we experience this new birth?

Not by our own good works and a splendid moral life. Rom. 4:5, "But to him that worketh not (does not seek to save himself by good works), but believeth on Him (Christ) who justifieth the ungodly, his faith is counted for righteousness (or holiness)."

Paul denies the teaching of all Modernists regarding salvation, when he says in Titus 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Knowing that he could not possibly save himself by his good moral life, Paul says (Gal. 2:16): "Knowing that a man is not justified (or saved) by the works of the law (morality), but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law (morality): for by the works of the law (morality) shall no flesh be justified." This simply means that the best moral man in the world is a lost soul if he refuses to accept Christ as his personal Saviour. I John 5:12 makes this very clear: "He that hath the Son hath life: and he that hath not the Son of God hath not life." Until we accept Christ by faith we have animal life, but not spiritual life. The Lord Jesus tells us the same truth in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him."

The apostle John also assures us that eternal life comes through faith, and not by means of good works, for in John 20:31, he says: "But these are written, that ye might believe that Jesus is the Christ (the Messiah of Isa. 9:6), the Son of God; and that be-

lieving (not by good living), ye might have life through His name."

From these and scores of other passages we learn that we cannot save our own souls by living a splendid moral life, full of good works. As we can only enter this world by the process of a natural birth, so we can only enter the Kingdom of God by the process of a spiritual birth. Read again John 3:1-6. No wonder Paul declares (Rom. 3:28): "Therefore we conclude that a man is justified (saved) by faith without the deeds of the law (or good works)." Again he says (Rom. 5:1: "Therefore being justified by faith (not by good works) we have peace with God through our Lord Jesus Christ."

Now how can we experience this spiritual birth? John 1:12 tells us: "As many as received Him (Christ) to them gave He power to become the sons (children) of God, even to them that believe on His name." Read also John 5:24: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." The writer loves this verse because it was through these words that he experienced the new birth.

Then to obtain eternal life, and be born from above, we must be willing to accept the Lord Jesus by faith, as our personal Saviour, the One who shed His blood for our individual sins, and so became our substitute. When the Lord looks into our hearts, and sees we are sincere, then the Holy Spirit enters and imparts to us eternal life, and so changes our inner nature that from that moment we hate evil and love righteousness. Ezekiel 36:26 tells us what happens when we are born again: "A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a

heart of flesh. (27) And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." Then Salvation, or eternal life, or the new birth is really a gift from God, which He is eager to impart, through His Holy Spirit, to every person who sincerely accepts Christ by faith as their substitute, as the One who shed His blood to atone for their sins. We cannot save ourselves by our good works. Jer. 13:23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil."

Paul is very clear on this subject. He says (Eph. 2:8), "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. (9) Not of works (salvation cannot be earned by man's own achievement), lest any man should boast." Again he says (Rom. 6:23), "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Then again Paul says (Phil. 3:8): "Yea doubtless, and I count all things but loss . . . that I may win Christ, (9) And be found in Him, not having mine own righteousness (the result of my own self-achievement and morality) . . . , but that which is through the faith of Christ, the righteousness which is of God by faith."

Dealing with this very question Paul says (Rom. 9:31), "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. (23) Why? Because they sought it not by faith, but as it were by the works of the law (by their own achievements and good works). For they stumbled at that stumbling stone." This is the great stumbling stone of all Modernists today. They assert with Gerald B. Smith (quoted before) that salvation

must be achieved by good living; it is not a gift, and does not depend upon faith in a Christ who shed His blood for our sins. They forget it is written (Heb. 11:6): "But without faith it is impossible to please God."

Here let us ask, Has the shed blood of Christ anything to do with our salvation? Rom. 5:8, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. (9) Much more then, being now justified (counted righteous) by His blood, we shall be saved from wrath through Him." *I Cor. 15:3,* "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." *Eph. 1:7,* "In whom (Christ) we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." *I Pet. 2:24,* "Who His ownself bare our sins in His own body on the tree." *Heb. 9:14,* "How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." Note, our consciences must be purged through the blood of Christ ere we can serve God. *I John 4:10,* "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." *Rev. 1:5,* "Unto Him that loved us, and washed us from our sins in His own blood," etc.

In the face of these, and scores of other passages which might be quoted, no wonder our Saviour says (John 3:36): "He that believeth on the Son (as the one who died for our sins) hath everlasting life; and he that believeth not the Son (depends on his own good works) shall not see life; but the wrath of God abideth on him."

This agrees with Christ's own words in Jno. 10:7,

"Jesus said unto them, Verily, verily, I say unto you, I am the door of the sheep. (Verse 1) He that entereth not by the door into the sheepfold but climbeth up some other way (the way of Modernism—self-achievement and good moral character), the same is a thief and a robber."

Reader, in the face of these words had you not better take Paul's advice in II Cor. 13:5: "Examine yourselves, whether ye be in the faith; prove your own selves"? Are you in the faith? do you know you are saved? Test yourself by I John 3:14: "We know we have passed from death unto life, because we love the brethren." Do you love to fellowship with genuine Christians more than with worldings? If you do then you delight to go to prayer meeting far more than to go to your lodge, or to parties, theatres, dances, etc., where worldings congregate. This is a sure and certain test. Church members who prefer gatherings where worldings congregate, and who, from choice, neglect the prayer meeting, finding no real pleasure there, do not love the brethren (God's true servants): the whole undercurrent of their being is flowing away from the Lord Jesus. All such are lost souls; they have not passed from death unto life.

Paul gives us another inerrant test by which we can tell whether or not we are saved. Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons (children) of God." If we are led by the Holy Ghost, we know it, because then the all controlling motive of our life will be, "Is this or that right in the sight of God"? If this motive controls our thoughts, our words, and our deeds we are led by the Holy Ghost, and we know we are saved. If, however, we are living to do our own will and accomplish our own desires, and not the desires of the Lord Jesus, we are not

children of God, for we are not led by the Holy Ghost.

Beloved, reject all "man contrived" plans for securing eternal life, and hearken to Christ's own words in John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

In I Cor. 1:18 Paul tells us plainly that there is no salvation for any who deny the atoning blood of Christ for sin: "For the preaching of the cross (that Christ died for our sins) is to them that perish foolishness; but unto us which are saved it is the power of God." This is a clear declaration that all are lost who deny that Christ died to atone for our sins.

Reader, if you refuse to believe on the Lord Jesus Christ, as the One who died to redeem you from sin, your morality will never save you, for Christ said to that splendid moral man, Nicodemus (John 3:3): "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (6) That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." Here Christ virtually declares, that all who deny the necessity of the new birth are lost souls.

Paul declares in Eph. 2:8: "For by grace are ye saved through faith; and that not of yourselves: it (salvation) is a gift of God." If Paul is right, if salvation is a gift from God in response to our faith in Christ who shed His blood for our sins, then all Modernists are wrong when they declare: "Salvation is a matter of self-achievement through our own good living." Now Paul is right and all Modernists wrong. for he says (Gal. 1:11): "But I certify, brethren, that the gospel which was preached of me is not after man. (12) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

In II John 10, 11 we are told how to treat all Modernists, all who deny any of our Lord's teachings. II John 10, "If there come any unto you, and bring not this doctrine (that all who do not abide in Christ's teachings have not God—see II John 9), receive him not into your house, neither bid him God speed: (11) For he that biddeth him God speed is partaker of his evil deeds." The clear teaching of John here is (read II Jno. 9) that the deeds of every man, who rejects any of Christ's teachings, are evil in God's sight, no matter how moral that person may appear to be.

Here then is a clear statement from John that all true believers in the teachings of Christ should have no fellowship with Modernists. It also means that if we go to church to hear a Modernist preach, and help pay his salary, we are sinning in the sight of God, for we are thus wishing him well, or bidding him God speed. Remember that every Modernist is under the curse of God, for Paul says (Gal. 1:8): "But though we, or an angel from heaven, preach any other gospel to you than that which we have preached unto you, let him be accursed. (9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Now Paul preached, as we have seen, (1) that Christ died for our sins, (2) that Salvation is a gift of God through faith in the shed blood of Christ (Eph. 2:8, 9), (3) that Christ arose with a physical body that did not see corruption (Acts 13:35-37), etc., etc. All Modernists deny these truths, and so are "accursed of God," according to Paul.

With a large proportion of our ministers and Theological professors Modernists today, what would happen if all, who call themselves Christians, would follow the advice of John and Paul?

VI. Again all Modernists declare that the Lord Jesus Christ will only return to this earth spiritually, and that when He does return He will find this world already converted to Himself through the work of the Church, which is therefore destined to bring in the Millennium.

But what says the Bible on this subject? In Acts 1:10, we read, "While they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel: (11) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Now Christ went into heaven with His resurrected body, a body of flesh and bones, as we have proven. Read again Christ's own words in Luke 24:39, when He met His disciples after His resurrection: "Handle Me, and see: for a spirit hath not flesh and bones as ye see Me have." Then He went away with this resurrected body, a body of flesh and bones, and Acts 1:10 teaches us plainly that He will return with this very same body—"this same Jesus."

Paul also asserts that the very same Christ who arose from the dead will return again. I Thess. 1:10, "And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." Then the very same Jesus who arose from the dead with a body of flesh and bones, as we have clearly proven, is to come again.

In John 14:3 Christ asserts He is coming back to this earth to take His Saints away with Him: "And if I go and prepare a place for you, I will come again and receive you unto Myself (take you away unto Myself—paralambano); that where I am, there ye may be also." This coming for His Saints is also

spoken of in I Thess. 4:16-18: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In Luke 21:36, the Lord also refers to this event: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape (ekpheugein—to escape away from) all these things (tribulation horrors) that shall come to pass, and to stand before (emprosthen—in the presence of) the Son of Man." Then Christ here asserts that all those who are watching and praying (His Saints) will escape away from the tribulation horrors just when they are about to come to pass. This is the exact meaning of the words "Ta mellonta ginesthai." "Mellonta" is the present participle of the verb "mellein"—to be about to be, and so Christ's promise is that His Saints will escape away from all these awful experiences (the horrors of the tribulation) just when they are about to happen; and this escape will bring them "stathēnai emprosthen tou uiou tou anthropou"—to stand in the presence of the Son of Man.

Again we know for a certainty that Christ will come and take His Saints out of this world before He returns to set up His Millennial Kingdom, because when He comes for this purpose His Saints must come back with Him.

Zech. 14:1-3 declares that Christ will yet come and defeat all His enemies, and verse five informs us: "And the Lord My God shall come, and all His saints with Him."

Listen to Paul's assertions. Col. 3:4, "When Christ who is our life, shall appear, then shall ye (Saints) also

appear with Him in glory." I Thess. 3:13, " . . . at the coming of the Lord Jesus Christ with all His Saints." II Thess. 1:7-10, "When He shall come to be glorified in His Saints." Then *Jude 14* declares, "Behold the Lord cometh with ten thousands (includes all) of His saints."

Yes, Christ will first come for His saints and remove them away from this world into His presence just before the awful tribulation period, which, a study of prophecy seems to indicate, will last seven years; then He will come back with His saints, and a great angelic host, to subdue this wicked world completely and establish Himself on David's throne.

Let us now clearly prove this assertion. In II Thess. 1:7-10, Paul says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels; (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; (10) When He shall come to be glorified in His saints." Note, the eighth verse says, that when Christ comes with His saints, He will come in vengeance to punish two classes of persons, (1) those that know not God and (2) those that obey not the gospel of our Lord Jesus Christ. Then according to Paul the Church is not destined to convert this world before Jesus comes.

Jude teaches the very same truth as Paul. *Jude 14,* "Behold the Lord cometh with ten thousands (this expression includes all) of His saints, (15) To execute judgment upon all, and to convince all who are ungodly among them of all their ungodly deeds," etc. Note, Jude says Christ is yet to come "to execute judgment" upon all the ungodly of the earth.

The Lord Jesus Himself clearly teaches the same awful truth in the Parables of "The Tares" and "The Drag Net." In Matt. 13:36 His disciples say: "Declare unto us the parable of the tares in the field. (37) He answered, and said unto them, He that soweth the good seed is the Son of Man: (38) The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one; (39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (40) As therefore the tares are gathered, and burned in the fire; so shall it be in the end of this world. (41) The Son of Man shall send forth His angels, and they shall gather out of His kingdom (what we term Christendom) all things that offend, and them which do iniquity. (42) And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Note, "The field is this world." Do not then let Modernists make you believe that this parable refers to events in the next world. The clear teaching is that the Lord Jesus will yet, at the close of this age, come back to this very earth with a great angelic host and gather out of it "all those who offend and them which do iniquity," and send them into a place of awful punishment. This does not look as if the Church will convert the world before He comes.

Again in Matt. 13:47, Christ says: "The Kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: (48) Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (49) So shall it be at the end of the world (or age): the angels shall come forth, and sever the wicked from among the just. (50) And shall cast them into the furnace of fire; there shall be wailing and gnashing

of teeth." This parable simply emphasizes that of "The Tares," viz: that at the end of this age, this dispensation of grace, Christ will come back to this very world with His angelic hosts, and completely destroy all the wicked, all who have refused to do His will.

In Matt. 24:29, the Lord says: "Immediately after the tribulation of those days shall the sun be darkened . . . ; (30) And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth (tēs gēs—this very earth) mourn (literally, "strike themselves in grief"—kopsontai), and they shall see the Son of Man coming in or upon (epi) the clouds of heaven with power and great glory."

If the Church will yet convert the world to Christ before He comes, why, in the name of common sense, will "all the tribes of this very earth" strike themselves in grief when they see Him coming?

Note that the word here for "shall see" is "opsontai," the future tense of "horao," and means "to see with the physical eye." Then when Christ comes "immediately after the tribulation" (Matt. 24:29), to conquer this world to Himself, the tribes of this very earth will actually see Him with their physical eyes, so He will most assuredly have a physical body.

John assures us of the same fact when he says (Rev. 1:7): "Behold, He cometh with clouds; and every eye shall see Him." Here the word for eye is "ophthalmos," and means the physical eye; while the word for see is "horaō," and means to see with the physical eye. John uses the same words in I Jno. 1:1: "That which we have seen with our eyes . . . declare we unto you." I Tim. 6:14 also brings out the same truth that Christ's appearing will be a physical appearing. Here we read, ". . . until the appearing of our Lord Jesus Christ." The word for "appearing" here is

"epiphaneia," and comes from the verb "phaino" I shew forth, bring to light, or make to appear. It always refers to something which can be actually seen with the physical eye. Acts 27:20 proves this statement. "And when neither sun nor stars in many days appeared" (were visible to the physical eye). Now this word "appeared" is "epiphaino" and so expresses exactly what Paul means when he speaks of "the appearing (epiphaneia) of our Lord Jesus Christ": it will be a physical appearing.

These facts cannot be denied without giving a false meaning to these Greek words.

Christ teaches these same truths also in Matt. 25: 31-46. Here we read: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: (32) And before Him shall be gathered all nations, and He shall separate one from another (as in the parables of the Tares and the Net) as a shepherd divideth his sheep from the goats." Now "all nations" here (panta ta ethnē) mean all the people living on this very earth when Jesus comes. It does not include the dead. We are absolutely sure of this because in Matt. 24:30 we have these very same identical people spoken of as "all the tribes of the earth" (pasai ai phulai tēs gēs). Then Matt. 25:31-46 makes it very clear that a very large proportion of "the tribes of this very earth" will be living in sin when Jesus comes, and He Himself must destroy them.

In Luke 17:26-30 Christ shows clearly that when He comes back to this earth the moral condition of the people will be exactly as it was in the days of Noah and of Lot. He here declares: "As it was in the days of Noah so shall it be also in the days of the Son of Man. (27) They did eat, they drank, they married wives,

they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all. (28) Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; (29) But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. (30) Even so (kata tauta) shall it be in the day when the Son of Man is revealed." Some Modernists, who are not Greek scholars, tell us that this "even so" of verse thirty refers only to the suddenness of these calamities, and the suddenness of Christ's second coming; but the use of "kata tauta" (according to these things) proves conclusively that Christ means to teach that, when He comes back to subdue this world unto Himself, He will find the moral condition of the people then in every respect exactly as it was in the days of Noah and Lot.

We know we are right in this conclusion because Paul confirms it in II Tim. 3:1-5: "This know also, that in the last days perilous times shall come; (20) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, (3) Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, (4) Traitors, heady, high minded, lovers of pleasure more than lovers of God; (5) Having a form of godliness, but denying the power thereof; from such turn away." Note, Paul says this will be the condition of this world "in the last days" (en eschatais hēmerais). Now the word "last" (eschatos) here is the very same as in John 12:48 " . . . the word that I have spoken, the same shall judge him at the last (eschatos) day," and so clearly refers to the closing days of this dispensation.

Now why should we believe Paul in preference to all

Modernists, and all others who teach that the world is to grow better and better, until finally it will be completely converted through the work of the Church?

Gal. 1:11, 12 tells us why we must believe Paul in preference to all men: "But I certify, brethren, that the gospel which was preached of me is not after man; (12) For I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ."

No wonder Paul declares he received this truth from God for it agrees exactly with Christ's own teaching in Matt. 13:36-42 (Parable of The Tares); Matt. 13:47-50 (Parable of Drag Net); Matt. 24: 29, 30; Matt. 25:31-46, and Luke 17:26-30. Read these passages again.

Paul's words in II Tim. 3:1-5 agree also with Christ's prophecy in Matt. 7:13, 14, where He declares that to the very end of this dispensation the majority of humanity will prefer to live in sin. He says: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: (14) Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." This is true today, has been true all down the centuries, and will be true till Jesus comes again.

For all Greek scholars, Luke 18:8 is a verse worth studying regarding the moral condition of the world when Christ returns. Here Christ asks: "Nevertheless when the Son of man cometh will He find faith on the earth?" Here the interrogative particle "ara" is found alone without either "ou" or "mē." If "ara ou" occurred here—as all real Greek scholars know—the answer to this question would be "yes." If "ara mē" occurred the answer would be "no." But as neither "ou" nor "mē" occur here it proves most con-

clusively that while there will be some faith, there will not be very much. These words of Christ therefore are a clear declaration that the Church is not destined to win this world to the Lord Jesus e'er He comes, as there will be very few serving Him when He returns to this earth with His saints. Consult any good Greek grammar on "Interrogative Sentences." *Postmillennarians have all overlooked this one stupendous utterance of our Lord which proves conclusively that the Church will not win this world before He comes.*

What says the Old Testament on this subject? Does it agree with the New Testament that Christ Himself must usher in the Millennium, and not the Church?

(1) *Isa. 2:4* gives us a splendid picture of the millennium, when it says, " . . . and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Now will the Church bring about this condition? Read all of verse 4: "And He (Christ—see context) shall judge among the nations, and shall rebuke many people: and (then) they shall beat their swords into plowshares and their spears into pruning hooks," etc.

Then Christ must usher in this glorious condition Himself by means of judgment and rebuke.

(2) *Micah 4:3* gives us the very same picture of a time yet to come when, " . . . they (the nations of this world) shall beat their swords into plowshares, and their spears into pruning hooks, and nations shall not lift up sword against nation, neither shall they learn war any more." But Micah also prefaces these words by saying: "And He (Christ—see context) shall judge among many people, and rebuke strong nations afar off; and (then) they shall beat their swords into plow-

shares, and their spears into pruning hooks." Thus again we learn that judgment and rebuke must precede the Millennium.

(3) *Isa. 11:6-9* gives us one of the grandest pictures of the Millennium in the whole Bible. It says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. (7) And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. (8) And the sucking child shall play on the hole of the asp . . . (9) They shall not hurt or destroy in all My holy mountain (kingdom): for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Think of it, beloved, there is a time coming when even the lion, the bear, the asp and every living thing will lose all desire to harm another. Everything that lives will be in glad submisson to Christ's will. Surely this is a picture of the Millennium. But is the Church to usher in this glorious condition? Read Isa. 11:1-5: "And there shall come forth a rod out of the stem of Jesse, and a Branch (Christ) shall grow out of his roots. (2) And the Spirit of the Lord shall rest upon Him . . . (4) But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked . . . (then) (6) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together," etc., etc. Here Isaiah declares again that Christ Himself, and not the Church, will bring in the millennium with judgment and rebuke.

(4) *Isa. 35:5-10 is a glorious description of the Mil-*

lennium: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. (6) Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert (no arid lands then) . . . (9) No lion shall be there, nor any ravenous beast . . . (10) And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Now all Modernists agree that this is one of the very finest descriptions of the Millennium in the whole Bible; but is this glorious condition to be ushered in by the Church? Read now *Isa. 35:4:* "Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. (5) Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped," etc., etc. Here again Isaiah asserts most emphatically that Christ Himself will come with vengeance and usher in the Millennium. This will not be accomplished by the Church.

(5) *Daniel 7:27* also tells us of the Millennium: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven (Note, this kingdom is to be set up under the heaven, or in this very world), shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him (Christ)." Here again we have the millennial kingdom spoken of; and how does Daniel tell us it will be ushered in? Read Daniel 7:26: "But the judgment shall sit, and they shall take away his (Anti-christ's) dominion to consume and destroy it." *Read Rev. 19: 11-21 and you will find what is meant by "the judg-*

ment will sit." It simply means that Christ Himself will come with His angelic hosts, and destroy Antichrist and all His enemies just before He establishes Himself upon the throne of David. *Rev. 19: 11,* "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. (12) His eyes were a flame of fire, and on His head were many crowns . . . (13) And He was clothed with a vesture dipped in blood: and His name is called The Word of God (Christ). (14) And the armies which were in heaven followed Him. . . . (15) And out of his mouth goeth a sharp sword (romphaia—not the sword of the Spirit which is "machaira," Eph. 6: 17), that with it He should smite the nations: and He shall rule them with a rod of iron. . . . (16) And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords. (19) And I saw the beast (Antichrist), and the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse, and against His army. (20) And the beast (Antichrist) was taken, and with him the false prophet that wrought miracles before Him . . . These both were cast alive into a lake of fire burning with brimstone. (21) And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh."

Many other similar passages might be quoted, as all students of prophecy know, but these are sufficient to convince any one really open to conviction, that both the Old and New Testaments agree in stating that Christ Himself, and not the Church, must usher in the Millennium, and that He will accomplish this by a process of judgment and rebuke.

This is why Paul declares in *I Cor. 15:24,* "Then cometh the end, when He (Christ) shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. (25) For He (Christ) must reign, till He (not the Church) hath put all enemies under His feet."

This, too, is why Paul declares in Rom. 11:26, that, before the Jews will be converted and turn away from their sins, a great Deliverer must come forth out of Sion. (Rom. 11:26), "And so all Israel shall be saved; as it is written, There shall come out of Sion (heaven), the great Deliverer (The Lord Jesus) and shall turn away the ungodliness from Jacob. (*27*) For this is my Covenant unto them, when I shall take away their sins."

Note, Paul here affirms that before the Jews will be converted and turn away from their sins, a great Deliverer (The Lord Jesus Himself) must come forth out of Sion. Sion here means heaven, for in Psalm 128:5 we read, "The Lord shall bless thee out of Sion."

Such passages as the foregoing cause the writer now to marvel at his former ignorance of the Bible on this subject of the Second Coming, when he was an out and out Postmillenarian. Like other Postmillenarians he used to spend so much time reading books about the Bible that he had little time to study the Bible itself.

Reader, purchase a copy of "Jesus Is Coming," by W. E. B.; look up every passage quoted, and if the reading of that splendid book does for you what it has done for the writer, you will never cease to praise God.

Dan. 2:1-45 brings out this same great truth that Christ, and not the Church, must conquer this wicked world, and set up His own Millennial kingdom. Here we have the account of Nebuchadnezzar's forgotten dream, which Daniel, by the help of God, recalled, after

all the king's wise men had failed to do so. The king had seen a great image: (32) "The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. (33) His legs of iron, his feet part iron and part clay. (34) Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them in pieces. (35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain (kingdom) and filled the whole earth."

Now look at the interpretation. Daniel declares that Nebuchadnezzar himself was the head of gold. The breasts and arms of silver represented another kingdom which would conquer his, viz: the Medo-Persian. The belly and thighs of brass represented the Grecian Empire which would yet subdue the Medo-Persian. Regarding the fourth kingdom Daniel says (Dan. 2: 40): "And the fourth kingdom shall be strong as iron." This of course referred to the Roman Empire. Then he adds (Dan. 2:41), "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it the strength of iron. (42) And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken." Daniel then says (Dan. 2:44): "And in the days of these kings (represented by the ten toes of iron and clay) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. (45) For-

asmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Now to whom does this smiting stone refer? Most assuredly not to the first coming of Christ, or to His Church. We are absolutely sure of this for four reasons:

(1) Because this stone was cut out of the mountain without hands. This means it must come from above, and without the help of any human being. Now Christ came the first time by the help of Mary, His mother, and came as a helpless babe.

(2) Because this stone is to come to this earth when the once strong Empire of Rome is weak and divided into at least ten different kingdoms. Now when Christ came the first time, Rome was at the very zenith of her glory and power. She had not then been divided and there was no clay in her formation.

(3) Because when this smiting stone comes it will utterly destroy by force all these world powers, and do it just as soon as it appears. Did the Lord Jesus destroy any world power just as soon as He came the first time? No. He was here thirty years before He began His work, and then a world power (Rome) put Him to death. This proves most conclusively that this smiting stone does not refer to Christ's first coming or to His Church.

(4) Again we know this stone does not refer to Christ's first coming because Dan. 2:44 says: "And in the days of these ten kings (represented by the ten toes of iron and clay) shall the God of heaven (not the Church) set up a kingdom, which shall never be

destroyed; and the kingdom shall not be left to other people (as Christ's interests are now left to His Church), but it shall brake in pieces and consume all these kingdoms, and it shall stand forever." Now Christ's kingdom is not supreme in the earth today. He has not yet broken in pieces all the kingdoms of this world.

Then this stone coming suddenly from above, like a stone cut out without hands from the top of a mountain, can only depict the second coming of Christ, when, as we have already seen, He will come suddenly to destroy all His enemies and set up his Millennial kingdom. This is why Christ represents Himself as a smiting stone in Matt. 21:44: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder." From this we know that the "smiting stone" of Dan. 2 refers to Christ when He comes to subdue this world unto Himself. This agrees exactly with Isaiah's prediction (Isa. 66:15): "For behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury and His rebuke with flames of fire; (16) For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Thus we see the Old Testament teaching on the second coming agrees exactly with the New Testament as set forth in Matt. 13:36-42; Matt. 13:47-50; Matt. 24: 29, 30; Matt. 25:31-46; II Thess. 1:7-10; Jude 14; and Rev. 19:11-21.

This fact, that Christ is to come again in vengeance, explains why He failed to quote all of Isaiah's prophecy in Luke 4:18, 19. When asked to read a Scripture lesson one Sabbath in the synagogue at Nazareth, He opened the Bible to Isa. 61:1, 2, and read (Luke 4: 18): "The Spirit of the Lord is upon Me, because He

hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (19) To preach the acceptable year of the Lord. (20) And He closed the book and He gave it again to the minister, and sat down. (21) And He began to say to them, This day is this Scripture fulfilled in your ears." Now Isaiah 61:2 contains something more than Christ quoted. It reads, "To proclaim the acceptable year of the Lord, and the day of vengeance of our God." Why then did Christ stop before reading these words and then say: "This day is this Scripture fulfilled in your ears"? Why did He not add, "and the day of vengeance of our God"? There is only one explanation: He did not come the first time to fulfill God's predictions regarding vengeance, for this will be His mission when He returns with His Saints after the awful Tribulation. This is why Paul declares (II Thess. 1:8) that Christ is yet to come: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (9) Who shall be punished with everlasting destruction (not annihilation) from the presence of the Lord, and from the glory of His power: (10) When He shall come to be glorified in His Saints."

Just here some conscientious person asks, Are there no passages in the whole Bible which teach that the Church will yet convert the world? No, not one.

Our theological professors told us that the Parable of the Leaven taught most clearly and emphatically that the Church would yet win this whole world to Christ, and, in our ignorance, we believed it for years, until we began to really study the Bible itself, comparing Scripture with Scripture; then we saw we had been falsely instructed.

Let us here examine this Parable of the Leaven. In Matt. 13:33 the Lord says: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

All Modernists interpret this Parable as follows:

The Church (the woman) will yet so place the gospel (the leaven) into the world of humanity (the meal) that all will yet be leavened or converted. Why do we say this interpretation is wrong?

In the Old Testament "leaven" always symbolizes that which is evil, and never anything good. In Ex. 12:15, we read, "Seven days shalt thou eat unleavened bread; for whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel. (20) Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread." Again in Lev. 2:11, we read, "No meat offering which ye shall bring unto the Lord, shall be made with leaven." In all the sacred services of the Old Testament, when God desired the people to purify themselves, He forbade them to eat or touch anything leavened because it symbolized corruption.

Now "leaven" has the very same significance in the New Testament.

In Matt. 16:6, Christ says to His disciples: "Take heed and beware of the leaven of the Pharisees and of the Sadducees. (12) Then understood they how He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees." Then in *Luke 12:1,* the Lord says again to His disciples: "Beware ye of the leaven of the Pharisees, which is hypocrisy." Also in *Mark 8:15,* we read, "He charged them saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Now we know the leaven of the Pharisees was hypocrisy and formalism; the leaven of the Sadducees was

false doctrine, or rationalism; while that of Herod was worldliness and selfishness. Then according to the Lord Jesus "leaven" stands for hypocrisy, worldliness, and false doctrine or rationalism (Modernism).

Look now at Paul's use of the word "leaven." In *I Cor. 5:1,* he says: "It is reported commonly that there is fornication among you. (6) Know ye not that a little leaven (a few persons who are impure in the church) leaveneth the whole lump? (7) Purge out therefore the old leaven (put the impure person out of the church) that ye may be a new lump, as ye (true Christians) are unleavened. (8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness; but with the unleavened bread of sincerity and truth." Then Paul clearly states here that leavened bread represents malice and wickedness, while unleavened bread represents sincerity and truth. Now the gospel, being a system of truth, could not possibly be represented by that which, in both Old and New Testaments, symbolizes malice, wickedness, and corruption.

Again, if "leaven" in this parable represented the gospel which was yet to convert the whole world, it would make Peter a false teacher, for in Acts 15:14, we read, "Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. (15) And to this agree the words of the prophets; as it is written, (16) After this I will return, and will build again the tabernacle (or house) of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." Then in this age or dispensation God is simply calling out of the world a people for His name. The very word Church (ekklēsia) proves this to be true, for it comes from "ek" out of and "kaleo" I call—"the called out ones"—those called out of the world by the Holy

Spirit to worship Christ. After the Church is called out, then, says Peter, "Christ will return and will build again the house or kingdom of David, which is now broken down and He (Christ, and not the Church) will set it up."

Then the clear teaching of "the parable of the Leaven" is that hypocrisy, worldliness, false teaching, and selfishness will yet, before Christ returns, completely permeate the kingdom of Heaven, or what we term Christendom, and so bring about the exact condition of society depicted by Paul in II Tim. 3: 1-5 and by the Lord Jesus Himself in the parables of "The Tares" and "The Drag Net."

In the face of this clear teaching on the Second Coming of Christ, what must we think of Bishop Adna Leonard's statement in the "Zion's Herald," which reads as follows: "In response to your request for an outline of our plan in the San Francisco area to counteract the pernicious effect of the premillennial movement, I would say that for several years I have encouraged the conferences, through their board of examiners, to ascertain definitely if the candidates for our ministry, coming before them for admission into conference, were premillennial in their views. I have urged this so constantly and have been supported so splendidly by the district superintendents, that it is now practically impossible for a young man standing for the premillennial teaching to be admitted into any M. E. conference in the San Francisco area." This simply means that if John Wesley were living today this good bishop would not even admit him into a M. E. pulpit. Rev. Thomas Waugh, an English Methodist minister, proves most conclusively in his splendid book, "When Jesus Comes" (pp. 43-45) that John Wesley was a premillenarian. Can any Methodist bishop today compare

with John Wesley as a Bible scholar and safe theologian?

Reader, with fully one-half of all our ministers and professors preaching and teaching Modernism; and with fully two-thirds of all our theological seminaries producing only Modernistic preachers year after year, how is the world to be converted to Christ? This is utterly impossible so long as the large majority of our youth are being taught that many of Christ's teachings are false. Why do we say this? (1) Because Christ asserts it in John 10:26: "But ye believed not, because ye are not of My sheep, as I said unto you. (27) My sheep hear My voice, and I know them, and they follow Me." Here is a clear cut declaration that no one can be one of His sheep who denies any of His clear teachings. (2) John makes the same declaration in II John 9, where he says, "Pas o proagōn kai mē menōn en tē didachē tou Christou theon ou echei." Literally this reads, "Everyone, the one advancing beyond (the teaching of Christ) and not abiding (pres. participle) in the teaching of Christ, has not God." This simply means that no one can possibly be saved who denies any clear teaching of Christ's. Then the only possible way to win men to God, and so convert this world is to preach and teach that Christ is very God, and that all His teachings must be believed, or we cannot become His sheep. *Since this is true all the Modernists in this world unitedly cannot win one soul to the Lord Jesus in a lifetime.* What nonsense therefore to talk of this world being won to Christ before Jesus comes.

In the light of this truth Modernism is Satan's most effective agency in the world today, for it has caused and is causing thousands to disbelieve the teachings of their Lord, and so destroying their souls.

Dr. Augustus Hopkins, after a thorough investigation, says of the student in our liberalistic seminaries: "He has all his early conceptions of Scripture and of Christian doctrine weakened, has no longer any positive message to deliver, loses the ardor of his love for Christ, and at his graduation leaves the seminary, not to become a preacher or pastor, as he had once hoped, but to sow his doubts broadcast, as teacher in some college, as editor of some religious journal, as secretary of some Young Men's Christian Association, or as agent of some mutual life insurance company. (Modern Religious Liberalism, p. 251.)

Hear Christ's words to all Modernists. In Matt. 18:6, He says: "But whoso shall offend (prove a stumbling block to) one of these little ones which believe in Me (believing in Me), it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (7) Woe unto the world because of offences (stumbling blocks) for it must needs be that offences come: but woe to that man by whom the offence (stumbling block) cometh." By these awful words the Lord Jesus clearly teaches us that an awful punishment awaits that Modernist who weakens or destroys any person's faith in His (Christ's) teachings.

Today all parents should have their children read I Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This simply means that a man may be a really great scholar, well versed in every branch of science and philosophy, and yet he will be absolutely ignorant of the true teaching of the Bible, unless he has experienced the new birth of John 3:3, 6, and is controlled by the Holy Ghost.

Now how can we detect the natural men today? Christ tells us in John 8:26, where He says: "I have many things to say and to judge of you; but He that sent Me is true; and I speak to the world those things which I have heard of Him. (47) He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." By "God's words" here the Lord Jesus means "His own words," because He says (John 18:37), "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

Then the spiritual man is the man who hears all Christ's words, and accepts them as God's very own—his highest and final authority. *The Natural man, on the other hand, is* that person who only accepts as true, those teachings of Christ which win the approbation of his own intellect.

According to this definition all Modernists are "Natural men," for Dr. McGiffert says, speaking for all Modernists: "We have learned, not to think of the Bible as the final and infallible authority and have come to see that there is no such authority and that we need none." (The Rise of Modern Religious Ideas.)

Now many of these Natural men are writing books today on the Second Coming of Christ, and are telling us that if Christ should ever come again, it will only be a spiritual coming; He will not return with a physical body. Now listen to John's words regarding all such persons. In II John 7, he says: "Because many deceivers have entered into the world, those confessing not Jesus Christ coming (erchomenon—pres. participle) in the flesh. This (person) is a deceiver and an antichrist" (Literal translation). John here declares that Christ is coming again in the flesh, and if

any person teaches anything to the contrary, that person is a deceiver, and an enemy of Jesus Christ.

To confirm our own rendering of II John 7, let us here quote from "Young's Bible Translation": "Because many leading astray did enter into the world, who are not confessing Jesus Christ coming in the flesh; this one is he who is leading astray, and the antichrist."

James Moffat renders II John 7 as follows: "I say this, because a number of impostors have emerged in the world, men who will not acknowledge the coming of Jesus Christ in the flesh; that makes the real 'impostor' and 'antichrist.'" The plain assertion here is that all who are today teaching that Christ is not coming again in the flesh, these persons are leading others astray, and are really enemies of the Lord Jesus Christ.

In closing this division regarding a few, of the many false teachings of the Modernists, let us quote from an editorial in a Chicago daily newspaper, just after Prof. Geo. Burnan Foster published his principal work:

"We are struck, also, with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion, but this is not what we arraign these divinity professors for. They are to be criticized on other grounds.

"Is there no place to assail Christianity but in a divinity school? Is there no one to write infidel books except the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine? Mr. Mangasarian delivers infidel lectures every Sunday in Orchestra Hall and no one is shocked, but when professional defenders of Christianity jump on it and assassinate it, the public —even the agnostic public—cannot but despise them.

"If the expression of these infidel sentiments by

Christian teachers makes a marked and saddening impression on mature minds, how must it affect the young people in attendance at the university? These young people are not contaminated by the teachers of Spiritualism, Theosophy, and free thought who abound in Chicago, but when the very men whom they regard as pillars of the faith bend under them like a broken reed, it is inevitable that they will leave the university confirmed infidels. Even so, we are not championing either Christianity or infidelity, but only condemning infidels masquerading as men of God and Christian teachers." (Modern Religious Liberalism, p. 276.)

Reader, when so many preachers, teachers and authors are Modernists or infidels (as this Chicago editor truly designates them), had we not better recall Peter's words in Acts 3:22: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. (23) And it shall come to pass that every soul which will not hear that prophet (the Lord Jesus) shall be destroyed from among the people." With such words to guide us let us again resolve with Paul (Rom. 3:4) to, "Let God (Christ) be true and every man a liar."

DIVISION IV

The five chief reasons why Modernists dare to criticize the Bible:

(1) *Because of the way the Revised Version translates II Tim. 3:16.* It reads, "Every Scripture inspired of God is profitable," etc. All Modernists have accepted this rendering, and have therefore concluded that much of the Scripture is not inspired of God. By universal consent therefore they have agreed to let each person decide for himself what parts of the Bible are inspired, and what are not. The result is that what one person counts inspired, another rejects, for in every case "the wish is father of the thought."

Now the King James version translates II Tim. 3: 16 correctly. Here it reads, "All Scripture is given by inspiration of God, and is profitable," etc. The revisers show clearly that this is the correct rendering of the Greek by translating every other similar passage exactly as the King James version translates it; they have only made this one exception, and that for a very obvious reason.

But, asks some one, why is there any doubt regarding the meaning of II Tim. 3: 16? Because the verb "is" does not occur in the Greek text and must therefore be supplied. The established rule however is, that when the verb "to be" is to be supplied in a sentence where there are two adjectives linked by the conjunction "and," both qualifying the same subject and coming after that subject, then the verb must be placed between the subject and the first of these two adjectives.

Now see how carefully the revisers have followed this rule in all other similar cases.

(a) I Cor. 11:30, "Many (are) weak and sickly among you." The Greek here is, "Polloi astheneis kai arrōstoi." This reads, "Many weak and sickly," as the verb "are" does not occur in the text. Now where do the revisers place the "are"? Where they ought to place it, viz: before the first of the two adjectives qualifying the same subject and linked by the conjunction "and": so they read it, "Many are weak and sickly among you." Why didn't they read it as they read II Tim. 3:16: "Many weak are also sickly"? Because it would have been foolish.

(b) In II Cor. 10:10 we have another such construction: "For his letters, say they (are) weighty and powerful." Here the verb "are" does not occur in the Greek, and must therefore be supplied. Here again we have two adjectives linked by "and," qualifying the same subject "letters," and coming after that subject. These two adjectives are "bareiai kai ischurai" (weighty and powerful). How do the revisers translate this verse? Exactly as the King James Version. Why didn't they read this as they read II Tim. 3:16: "His letters, say they, weighty are also powerful"? Because it would not have been good sense.

(c) Again in I Tim. 2:3 we have the very same construction: "For this (is) good and acceptable in the sight of God." Here the subject "this" (tauto) is qualified by two adjectives coming after it and linked by "and" (kai). These adjectives are, "kalon kai apodekton" (good and acceptable), and the verb "is" does not occur. Where do the revisers place the verb in this sentence? They put in where they ought to put it, viz: right after the subject, and they read it, "For this is good and acceptable in the sight of God." Why

didn't they read this as they read II Tim. 3:16: "For this good is also acceptable in the sight of God"? Because this would have been sheer nonsense.

(d) Again I Tim. 4:4 provides a similar construction: "For every creature of God (is) good, and nothing to be refused." The subject here is "creature" (ktisma), and is qualified by "good and nothing" (kalon kai ouden), and the verb must be supplied. The revisers read this also exactly as the King James version. Why didn't they read it as they read II Tim. 3:16: "For every creature of God good, is also nothing to be refused"? This would have been absurd.

(e) In Heb. 4:13 we have another exact construction with II Tim. 3:16: "All things (are) naked and opened unto the eyes of Him with whom we have to do." Here the subject "all things" (panta) is qualified by two adjectives linked by "and" coming after it, and the verb must be supplied. Why did the Revisers read this as the King James version reads it? Why didn't they read it as they read II Tim 3:16: "All things naked are also opened unto the eyes of Him with whom we have to do"? This again would have been utter nonsense.

(f) Then in Rev. 22:6 we have another construction exactly the same as II Tim. 3:16: "These words (are) faithful and true." Here again the subject "words" (logoi) is qualified by two adjectives coming after it and linked by "and," and there is no verb in the Greek text. Where do the revisers insert the verb here? Just where the King James version inserts it. Why didn't they read it as they read II Tim. 3:16: "These words faithful are also true"? Because it would have been utter nonsense.

Other similar passages might also be given, but these are surely sufficient for our purpose.

(g) *Now examine II Tim. 3:16.* Here the subject "Scripture" (graphē) is qualified by two adjectives coming after it and linked by the conjunction "and" (kai). No verb is found in the Greek text. These two adjectives here qualifying the subject "Scripture" (graphē) are "theopneustos kai ophelimos" (inspired of God and profitable). Now to be consistent with their rendering of every other similar passage in the whole New Testament where the verb "to be" had to be supplied, the revisers should have inserted the verb "is" right after the subject, "graphē" (Scripture), and before the two adjectives linked by "and" qualifying that subject. Why did they deviate from this hard and fast law only in this one case, and translate this passage, "All Scripture inspired of God (is) also profitable," etc.? Most assuredly it was not "correct scholarship" which demanded this deviation, else they would have translated all similar passages likewise. There is just one plausible explanation for this utterly false translation, viz: "the wish was the father of the thought." The majority of these revisers must have been Modernists, who here saw a splendid opportunity of shaking men's faith in the Bible as wholly inspired of God.

Since writing the above we have examined James Moffatt's translation of II Tim. 3:16, which reads, "All Scripture is inspired of God and profitable for teaching," etc. "Young's Bible Translation" also supports the King James version regarding II Tim. 3:16.

Because of this one wilfully erroneous translation, some of us can never have very kindly feelings towards the American Revised version.

Pastors, if you are recommending this version to your people as the latest and most reliable translation, you better take time to prove to them that this rendering of II Tim. 3:16 is both unscholarly and utterly

false, or your people will soon lose all faith in the Bible as the inspired word of God.

(2) *Again Modernists criticize the Bible because of their false interpretation of Phil. 2:7,* which reads: "But made Himself of no reputation, and took upon Him the form of a servant." This literally reads: "But emptied (ekenōsen) Himself, having taken the form of a slave."

All Modernists seem to think this verse teaches that Christ laid aside some of His divine attributes when He became a man, such as His knowledge of past history. This being so they draw the conclusion that He must have learned much from the Rabbis of His day, and this accounts—according to their explanation—for much of His teaching being open to criticism.

Now this verb "ekenōsen" is the 1st Aorist of "kenoō" "I empty to the draining point." What Paul here declares therefore is that Christ emptied Himself to the very draining point and became God's slave, so that the Heavenly Father just thought, spoke, and acted through Him, or as Paul himself explains it in Col. 2:9: "For in Him (Christ) dwelleth all the fulness of the Godhead bodily." Literally this reads, "all the overflowing fulness (pan to plērōma) of the Godhead bodily (sōmatikōs)." "Sōmatikōs" comes from "sōma" (man's physical body), and Paul's assertion here is that in Christ's physical body God dwelt in all His fulness and actually did the thinking, speaking, and acting for the Lord Jesus. This explanation of Paul leaves no room for the ignorance the critics charge Him with. If the critics were right in saying that Christ laid aside some of His divine attributes, then the Greek word in Phil. 2:7 would need to be "katatithēmi" (I lay aside), and not "kenoō," "I empty to the very draining point." *Col. 2:3 shows us clearly that the critics are wrong in*

interpreting Paul's words. Here Paul declares that Christ had within Him all the wisdom and knowledge of God Himself. Examine Col. 2:3: "In whom (Christ) are hid all the treasures of wisdom and knowledge." Now the expression, "pantes oi thēsauroi tēs sophias kai tēs gnōseōs" (all the treasures of the wisdom and the knowledge), as every real Greek scholar must admit, is a declaration by Paul that the Lord Jesus had all the wisdom and knowledge of God Himself. The apostle proves to us again that this is His meaning when in Titus 2:10, 13, and in Titus 3:4 he calls Christ "God our Saviour" and "the Great God, our Saviour."

Again Paul declares that Christ was "the power of God and the wisdom of God" (I Cor. 1:24). If He was "the wisdom of God" personified surely we must accept His teachings as our highest and final authority. Then let no honest man ever again quote Phil. 2:7, and seek to prove from these words that Christ's teachings are open to criticism. By declaring that Christ emptied Himself to the very draining point and became God's slave (doulos), Paul only desired to emphasize the authority of Christ's teachings, for when He had so emptied Himself, God so filled Him and controlled Him that Paul asserts (Col. 2:3): "In whom (Christ) are hid all the treasures of wisdom and knowledge," and in Col. 2:9: "For in Him (Christ) dwelleth all the fulness of the Godhead bodily."

Now both Paul and the Modernists cannot be right in their assertions. Which shall we believe? Paul has the best credentials, for he says (Gal. 1:11), "But I certify, brethren, that the gospel which was preached of me is not after man, (12) For I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ." Again he says (I Thess. 2:13),

"For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of man, but as it is in very truth, the word of God."

Again, Paul declares (I Cor. 2:12), "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. (13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual." Read these words again, and you will see Paul claims that both his teaching, and the very words employed to express his thoughts, were given him by God, the Holy Ghost.

Then in I Tim 2:7 Paul gives us a tremendous reason why we should believe him in preference to all Modernists: "Whereunto I am ordained a preacher (herald), and an apostle (I speak the truth in Christ, and lie not:) a teacher of the Gentiles in faith and verity."

Can the Modernists produce any such credentials as these? If not, then reject the critics' interpretation of Phil. 2:7 and accept Paul's own as given in Col. 2:3, 9, and in I Cor. 1:24 (quoted above).

(3) *Again Modernists dare to criticize the Bible, because of an inordinate intellectual pride engendered by their belief in Evolution.*

The theory of Evolution has developed in our midst many "Intellectual Monstrosities," men who conscientiously believe that they are well qualified to criticize their Lord, because, after these centuries of scientific advancement and inventions, the Lord Jesus is really a back number. Sir Robt. Anderson gives us a good example of such a Modernist in his book, "Benefactors or Blasphemers," p. 15. Here he tells of a certain

convention where a critic read a paper on "The Authority of Christ." He was afterwards asked, "Do you mean to say that on these Bible subjects Geo. Adam Smith is a higher authority than the Lord Jesus"? The critic replied, "Yes, for Prof. Smith has access to sources of information which were not accessible to Christ." O, the blasphemy of such a remark in the light of Jude's words (Jude 25), "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever."

Perhaps no living Modernist today has the ripe scholarship and the logical mind of Sir Wm. Dawson, that great all round scholar and scientist, and yet that marvelous thinker said of the Lord Jesus: "To me as a student of fifty years of nature, of man, and of the Bible, such discussions (man's authority versus Christ's) seem most frivolous, since our Lord's knowledge as we have it in His reported discourses, is altogether above and beyond our science and philosophy, transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our times, transcends the unaided vision of a gnat." This will be the attitude of every person who really believes Christ's words in John 14:6, "I am the Way, the Truth and the Life," etc., and again in John 18:37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." In the face of these statements of our Lord all Modernists who refuse to accept all of His teachings must either brand Him a wilful deceiver, or a self-deluded good man.

One great reason why every thinking person ought to reject the conclusions of the Modernists is because they are all Evolutionists.

As we read any book today written by an Evolutionist on Science, Philosophy, History, or Theology we are struck with the lack of real scientific and logical thinking. With few, if any exceptions, Evolutionists rest their foundation arguments for their false conclusions on a mere mass of probabilities. The expressions "we may suppose," "it is likely," "it is probable," "the probabilities are," "probably," "perhaps," "doubtless," or "apparently," "we may guess or infer," "it may be, or may have been," or "it is quite understandable," "it would seem or appear," "it must have been," or "it is quite conceivable," etc., abound in all their works.

A good case in point is Kent's book, "The Origin and Permanent Value of the Old Testament." The above expressions abound to such an extent in this book, when the author is laying the foundation for his utterly false conclusions, that any logical thinker becomes disgusted. On p. 214 he says, speaking of the completion of the prophetic canon, "The process was *probably* gradual, and *perhaps* not completed until, etc. On the same page he again says, "The canon of the prophets was *probably* closed," etc. On p. 215 he says, "The Psalter *doubtless (meaning probably)* passed through different stages . . . The earliest collection was *probably* made for liturgical purposes," etc. On p. 216 he says, "Lamentations was *probably* also canonized," etc; and again, "The Book of Proverbs was *undoubtedly (meaning probably)* by successive stages." Here too we are told, "The Book of Ruth was *probably* at this time added," etc. On p. 218 he says, "Some (books), like the Psalter, were *probably* canonized," etc. When one considers the many assumptions and the presumptions of this book, it becomes utterly valueless, and to read it is a waste of time; yet this is a splendid sample of all books today written by Evolutionists.

In Darwin's two principal books we find the expression "we may well suppose" over 800 times. (See *Herald and Presbyter,* Nov. 22, 1914.) All Darwin's physical, mental, and moral chasms are bridged by mere probabilities and assumptions. In fact he requires nothing else from which to draw all his stupendous conclusions. Men may call him a scientist, but most assuredly he was not a scientific scientist.

Another good example of this is H. G. Wells, "Outline of History." In his chapter on "Natural Selection," he uses the above expressions, thus drawing on his own imagination, seven times. In his chapter on "The Age of Reptiles," he employs the above expressions sixteen times. In the chapter on "The Age of Mammals," he employs these assuming expressions seven times, and always at some critical point. In his chapter on "The Ancestry of Man," he employs these "guess words" fourteen times. In the chapter on "The Neanderthal Man," he uses the above expressions twenty-four times, and always to bridge over certain difficulties. In his chapter on "The Postglacial Palæolithic Men" he employs these "guessing expressions" twenty-two times. In the chapter on "The Neolithic Man in Europe," he employs these words of assumption and guessing thirty-three times. Then his chapter on "Early Thought" has forty-two of the above assumptions. To a real thinker these many assumptions, guesses, and probabilities make the early chapters of this work utterly worthless. It is only when Mr. Wells comes to those periods of the world's history dealt with by Herodotus, Berosus, Xenophon, Tacitus, Josephus, Diodorus, Eusebius, and other reliable historians, that his book has any real value for persons with logical minds, persons who, in drawing conclusions, demand proven facts and not mere assumptions and probabilities.

No wonder Dennert says in his excellent book, "At the Deathbed of Darwinism," p. 23: "The reader of Haeckel and other Darwinians will frequently find laws put forward to establish facts: whereas other men of science prefer to have facts establish laws." As we have stated, this is true in every work written by Modernists, for they are all Evolutionists. Coming from Dennert, one of Germany's leading scientists, one too, who was until very recently an Evolutionist, his words deserve consideration.

Where mere assumption and probabilities will not suffice, Evolutionists will manufacture the evidence they require to substantiate their false assertions. Prof. M. de Cyon, in his great book, "God and Science," tells how Dr. Arnold Brass and Prof. Semper, of Wurzburg, celebrated zoologists discovered that Haeckel was picturing the fetuses of a dog, a chicken, and a mole with a single plate labeled in three different ways. Yet, for decades, Haeckel's books have been given to students for consultation by our American professors. "For decades, says De Cyon, this mountebank has imposed on the international public as a king in the world of thought." If you have not M. de Cyon's book to consult, see the *Literary Digest,* Nov. 9, 1911, p. 400, where a most excellent review of this book is given. The *Christian Herald* of Oct. 4, 1911, also gives a splendid review of M. de Cyon's book.

Reader, the very fact that conclusions, founded as they are on mere assumptions and probabilities, can fully satisfy the minds of all Modern Evolutionists, is proof positive that, apart from the "New Birth" of John 3:3, Devolution is the law of Nature and not Evolution. For this one reason alone, because all Modernists are Evolutionists, and all Evolutionists are content to accept conclusions based on mere probabili-

ties and assumptions, their words against the inspiration of the Bible should have no weight whatsoever with earnest seekers after truth.

(4) *A fourth reason why Modernists dare to criticize the Bible is because of Paul's teaching in I Thess. 5:21, "Prove all things; hold fast that which is good."* They reason that "all things" here include the Word of God, and so make themselves believe that they are doing just what Paul desired when he wrote those words. They forget however, that Paul had one great and only standard of truth by which he always decided what was right and what was wrong. *What was Paul's standard of truth?* It was not human experience. It was not "the assured results" of the findings of all the great human intellects of the past. Neither was Paul's standard of truth the unanimous verdict of the leading scientists.

Paul's one and only standard of truth was the teaching of our Lord Jesus Christ Himself. What agreed with Christ's teachings, Paul accepted as true. What disagreed with Christ's teachings, Paul rejected as false. Let us now prove these assertions.

(a) Paul clearly teaches that the Lord Jesus was "the truth" personified. Eph. 4:21, "If so be that ye have heard Him (Christ), and have been taught by Him, as the truth is in Jesus." (b) Again Christ was to Paul "the power and the wisdom of God." I Cor. 1:23, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; (24) But unto them which are called (all Christians), both Jews and Greeks, Christ the power of God, and the wisdom of God." If Christ was God's own wisdom personified surely His teachings must be our standard by which to prove all things. (c) Again Paul asserts that Christ possessed all the vast store of wisdom and

knowledge which God Himself possesses. Col. 2:3, "In whom (Christ) are hid all the treasures of wisdom and knowledge." The words, "pantes oi thesauroi tes sophias kai tes gnoseos"—all the treasures of the wisdom and the knowledge—as any real Greek scholar must admit—mean that Christ possessed all the wisdom and all the knowledge of God Himself. Col. 2:9 proves this assertion, "For in Him (Christ) dwelleth all the fulness of the Godhead bodily (somatikos—in His physical body)." Reader, if all the accumulated knowledge acquired by mankind through human reasoning and experience all down the ages, could be collected and stored in some one person today, would that make that individual as wise as the Lord Jesus who possessed all the wisdom and knowledge of God Himself? (d) Then Paul assures us that Christ was not only "the truth" personified, and "the wisdom and the power" of God personified, but that He was very God, and therefore we should "prove all things" by His teachings. 1 Tim. 6:15, "Which in His times He shall shew, who (Christ) is the blessed and only Potentate, the King of kings, and Lord of lords." Then in Titus 3:4, Paul calls Christ, "God our Saviour," and in Titus 2:13, "The great God, our Saviour."

Now we are absolutely certain that when Paul said, "Prove all things," he meant, Prove all things by the standard of Christ's teachings alone: (a) Because he brands all who do not do so as "Intellectual Fools." I Tim. 6:3, "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ . . . (4) He is proud, knowing nothing." The word for "proud" here is "tetuphotai." It literally means (see Greek dictionary) "to have the mind beclouded with the smoke of self-conceit, or to be an intellectual fool." (b) Because Paul declares that all are

lost souls who believe any teachings which are contrary to Christ's teachings. II Thes. 2:10, " . . . because they received not the love of the truth (the gospel of Christ) that they might be saved. (11) And for this cause God shall send them strong delusions, that they should believe a lie (Modernism): (13) That they all might be damned who believed not the truth." II Cor. 4:3, "But if our gospel be hid, it is hid to them that are lost: (4) In whom the God of this world (Satan) hath blinded the minds of them which believed not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Reader, the very fact that Paul brands all who reject Christ's teachings as "intellectual fools" and "lost souls"—blinded by Satan, is proof positive that when he said in I Thes. 5:21, "Prove all things," he meant to prove all things by the standard of Christ's teachings, and not by the standard of human scholarship and human experience.

If we are loath to prove all things by Paul's standard (the teachings of Christ), and prefer human scholarship, there is a reason. This reason Paul gives us in I Cor. 2:14, "But the natural man (all unsaved persons) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Reader, accept Christ as your Saviour, let the Holy Ghost give you eternal life, and then, like Paul, you will "prove all things" by the standard of Christ's teachings, and then too, you will say with Paul (Rom. 3:3), "For what if some did not believe (the gospel of Christ)? shall their unbelief make the faith of God without effect? (4) God forbid; yea, let God (Christ in the flesh) be true, but every man a liar."

(5) *A fifth reason why Modernists dare to criti-*

cize the Bible is because they all believe in the Fatherhood of God and the Brotherhood of Man, which belief has led them to several very erroneous conclusions.

They reason thus: "If God is the Father of all mankind, then we are all His children, good and bad alike. Coming from such a source we must all be inherently good, so there is no such a thing as "natural depravity."

From this premise they conclude that there can only be one kingdom, viz: the kingdom of God, and every human being (being a child of God) must therefore be a member of that kingdom, and will most assuredly go to Heaven. There is no kingdom of evil: there is no devil: there is no hell. How can there be a hell, when all (good and bad) are the children of God?

From this same false premise they conclude also, that sin, in the last analysis, is not a personal but a social evil, the consequence of improper social conditions. This being true, then of course the remedy lies in social improvement and reforms, and especially in better educational advantages. To bring about these reforms, and so redeem society, is therefore the great work of the Church in this new era, say all Modernists.

Such teaching need not surprise us for, according to Modernism, each age has its own variety of Christianity. In "A Guide To the Study of the Christian Religion," p. 506, Gerald B. Smith, speaking for all Modernists, says: "Every age has its own Christianity . . . Christianity is always in the making. Each generation inherits certain beliefs; but these beliefs are brought into relation with new conditions, and are subjected to criticism and reconstruction . . . Experience is indeed the source of doctrine (Note this. Experience, not the teachings of Christ), but experience changes with the changing conditions of life."

Now everything in the Bible which opposes these

"Modern conclusions from experience" must be rejected as unauthentic.

(1) *Does the Bible teach that God is the Father of all mankind?* In Matt. 6:9 Christ taught His own disciples to say: "Our Father," but He said to the sinful Jews in John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do." Again in Matt. 13:38 the Master says, "The field is the world; the good seed are the children (uioi) of the kingdom; but the tares are the children (uioi) of the wicked one." Here then is the clear declaration of Christ Himself that there are two distinct classes of people in this world, viz: the children of God and the children of the devil.

In John 1:12, we read, "As many as received Him (Christ) to them gave He power (authority) to become the children of God, even to them that believe on His name: (13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here then John declares that we can only become children of God by accepting Christ as our Saviour by faith; that it is not a matter of blood-relationship (whether you had saintly parents or not), not a matter of your own strong will, or the will of any human being; it is a matter of "being born of God." John 3:3 "Except a man be born again, he cannot see the kingdom of God. (6) That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Paul teaches the same great truth in Gal. 3:26: "For ye are all the children of God by faith in Jesus Christ." Again Paul says (Rom. 9:8), "They which are the children of the flesh (the result of human procreation), these are not the children of God." Could there be a more pronounced statement than this? Then Paul tells the Ephesian Christians (Eph. 2:3), that

they " . . . were by nature the children of wrath, even as others." They became God's children by the "new birth."

John also agrees with Christ and Paul that only those who have been born again by exercising faith in the shed blood of Christ, are children of God. I John 3:9, "Whosoever is born of God doth not commit (or practice) sin . . . (10) In this the children of God are manifest, and the children of the devil."

Beloved, when Christ, Paul and John declare that only "born again" persons are children of God, and all others are children of the devil, had we not better believe them?

In Acts 17:28, we read, "For we are also His offspring," but nowhere in the Bible are we taught that God is the Father of all mankind. Before we can call God our Father, we must experience "the new birth" by accepting Christ by faith: "For ye are all the children of God by faith in Jesus Christ" (Gal. 3:26).

Paul teaches this same truth in Rom. 8:15, where, speaking to the Roman Christians, he says: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption (uiothēsias), whereby we cry, "Abba" (Hebrew for Father)." The word here for adoption comes from "uios" son and "tithēmi" I place, and means "to receive the place of a son" by adoption. Then Paul's clear teaching is that before we can call God our Father we must be taken out of the world, and be placed in the household of God as an adopted son, which work can only be accomplished by letting the Holy Spirit enter our hearts and give us eternal life. In Gal. 4:5 Paul tells us the same great truth. Here he declares to the Christian Galatians that God sent forth His Son, "To redeem them that were under the law, that we might receive

the adoption of sons. And because ye are sons (after you have been adopted as sons), God hath sent forth the Spirit of His Son into your hearts, crying Abba, or Father."

Then before we have a right to call God our Father we must become His children by adoption. But, praise His name, we may all become adopted children of God, if we will, for Paul declares (Gal. 3:26), "For ye are all the children of God by faith in Jesus Christ." Then John 1:12 tells us, "As many as received Him (Christ) to them gave He power (authority) to become the children of God." But Christ clearly teaches in John 8:44 that all who have not accepted Him by faith are children of the devil.

But not only does the Bible deny the universal Fatherhood of God and the Brotherhood of man, but it denies that all men are inherently good. Rom. 3:23, "For all have sinned, and come short of the glory of God." Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned."

The Bible also makes sin an individual matter, and not a social matter, for it says, II Cor. 5:10: "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good, or bad." Rom. 14:12, "So every one of us shall give account of himself to God."

If then, "Everyone must give an account of himself to God." salvation is a personal matter, and not a social matter, as Christ Himself declares in John 3:3: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (7) Marvel not that I said unto thee, Ye must be born again."

Paul had to deal with Modernists in his day, for he says (I Cor. 1:18): "For the preaching of the cross (salvation through faith in the blood of Christ) is to them that perish foolishness; but unto us which are saved it is the power of God. (22) For the Jews require a sign, and the Greeks seek after wisdom: (23) But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; (24) But unto them which are called (or saved), both Jews and Greeks, Christ the power of God, and the wisdom of God."

Then all who teach that we are to save this world by redeeming society—since all men are inherently good, being children of God by nature, and so destined eventually to enter heaven—and not by preaching an individual salvation through faith in the blood of Christ who died for our sins are, according to Paul, not only foolish, but they are lost souls. Read again I Cor. 1:18: "For the preaching of the cross (salvation through faith, in the atoning blood of Christ) is to them that perish foolishness; but unto us which are saved, it is the power of God." Listen also to Gal. 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you (salvation only through faith in Christ's atoning blood), let him be accursed."

Reader, let us give you one great reason why you ought to believe Paul rather than all Modernists, whatever their reputation for scholarship. Gal. 1:11, "But I certify you, brethren, that the gospel which was preached of me is not after man. (12) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Again we ask, Can any Modernist produce such credentials?

DIVISION V

How the Bible estimates Modernists and how Christians should treat them.

I. *They are "Intellectual Fools."*

In I Tim. 6:3, 4 Paul gives us God's estimate of every Modernist who denies any plain teaching of the Lord Jesus Christ.

I Tim. 6:3, "If any man teach otherwise (than as Christ teaches) and consents not to wholesome words, even the words of our Lord Jesus Christ . . . : (4) He is proud (tetuphōtai), knowing nothing." Now this word proud comes from "tuphos" smoke. Every good Greek dictionary will tell you that the Perfect passive here (tetuphōtai) really means "to have the mind beclouded with the smoke of self-conceit" or "to be an intellectual fool." Then Paul's declaration is: "If any man teach otherwise (than as Christ has taught), and consents not to wholesome words, even the words of our Lord Jesus Christ . . . (4) He is an intellectual fool, knowing nothing." By these strong words the great apostle desired to impress upon all mankind that, in comparison with the Lord Jesus Christ, "The Only Wise God Our Saviour" (Jude 25), the greatest scholar who has ever lived, or ever will live, is "only as a farthing candle held before the blazing sun." Realizing this, let us again resolve with Paul (Rom. 3:4), "To let God (The Lord Jesus Christ) be true and every man (Modernist) a liar."

(a) *A splendid illustration of the Intellectual Fools here spoken of by Paul is seen as we read that book conjointly edited by Gladden, Farrar, Horton, Peake,*

Adeney, Freemantle, Porter, and Lyman Abbott, and called, "The Bible and the Child." In this book, regarding teaching the Bible to children, we read these words: "The first thing to be done is to destroy their illusions. No word should be said about the Bible being infallible. Vaccinate them (the children) with doubt to save them from the small-pox of Skepticism." Men who can conscientiously give such damnable advice to parents are most assuredly going through a process of mental and spiritual devolution, not evolution.

(b) *Another good illustration of what Paul means here by "intellectual fools" is seen in Gerald Birney Smith's writings,* as quoted by Horsch (Modern Religious Liberalism, pp. 158, 159). Here Mr. Smith says: "An autocratic (i. e. evangelical) religion cannot prepare citizens for democracy. If submitting to the authority of Scripture, we are training men to think of Christianity as something unchangeably there by divine decree . . . we are training men in autocracy. We cannot maintain one kind of authority in our political life, and a totally different kind of authority in religious life unless we wish religion and democracy to be mutually distrustful. To insist on blind submission in religion is a preparation for blind submission to autocratic power in the State: it is fundamentally opposed to the ideals of democracy. A Church that holds to orthodox views belongs to the old regime rather than to the age of democracy."

According to this reasoning Peter and the other apostles were enemies of the human race when they said (Acts 5:29), "We ought to obey God rather than man." Mr. Smith here insinuates, that all persons who recognize the Sovereignty of God, and teach unquestioning obedience to His will as revealed in the Scriptures, are not and cannot be true democrats. This

teaching is absolutely ridiculous, for the most democratic people in every nation, those who bury all selfish interest, and live for the benefit of their neighbors, are those who obey most sincerely the Word of God. On the other hand, wherever the people of any nation reject the sovereignty of God—as in Russia today—democracy is a wretched failure.

Then when Mr. Smith argues, that to prevent autocracy on earth God must be shorn of His autocratic power by teaching men that the Bible is not His Word, he proves himself only worthy to be classed among Paul's "Intellectual fools."

(c) *Another fine example of these "Intellectual Fools" condemned by Paul in I Tim. 6:3, 4 is Prof. Foster, of Chicago.* He has said: "Man cannot live without science! . . . Gone are the old ideas of religion; gone is the old notion of the divinity of the Sacrament, of the efficacy of prayer, of the authority of the Scriptures, of the divinity of Christ; gone even, is the former view of the immortality of the soul. And there is in its place only the modern idea of efficiency," etc. (Riley's Evolution of the Kingdom, p. 177.)

(d) *Still another good example of "the Intellectual Fools" spoken of by Paul in I Tim. 6:3, 4 is Henry T. Hodgkin.* In his book (Lay Religion, p. 182), he says: "Viewed from a standpoint of democracy, we may say that we need a leader who is one with the led, not one coming from above (meaning the Lord Jesus Christ), but one raised from the ranks, and he must be a servant of the community, not its boss." Again he declares, "The orthodox Jesus is not one of us. Such a leader cannot be in a real sense a part of our every day life, still less can he be the servant of the community."

These men, being Evolutionists, have evolved such

an inordinate intellectual and moral conceit that they conscientiously believe the Lord Jesus Christ was very little wiser or better than they, and most assuredly ought not to be worshipped as God any longer.

(e) *President A. C. McGiffert, of the Union Theological Seminary, brings himself under Paul's condemnation when he says:* "Democracy demands a God with whom men may coöperate, not to whom they must submit." *(Religious Education,* June, 1919, p. 161.)

Remember, Paul's statement in I Tim. 6:3, 4 is, that every person, who refuses to accept any clear teaching of Christ's, is "an intellectual fool." Reader, does that mean you?

II. *Again the Bible declares that all Modernists, who refuse to believe the gospel of Christ, are blinded by Satan.*

II Cor. 4:3, "But if our Gospel be hid, it is hid to them that are lost: (4) In whom the god of this world (Satan) hath blinded the minds (noēmata—thoughts) of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

In Matt. 16:21-23 Christ declares that all who accept the teaching of men, and reject His teaching are Satan's agents and stumbling blocks to others. Matt. 16:21, "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. (22) Then Peter took Him, and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee. (23) But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence (stumbling block) unto Me; for thou savourest not the things that be of God: but those that be of

men." Reader, if Peter was an agent of Satan when he opposed the teachings of Christ—preferring the teaching of men—surely we must conclude that all today who are rejecting His teachings are also Satan's agents. See also II Tim. 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, (25) In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; (26) And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Then all Modernists, all who deny any plain teaching of the Lord Jesus Christ, have their thoughts controlled by Satan, and so are his captives.

III. *Again the Bible declares that all Modernists, all who deny the gospel of Christ as proclaimed by Paul, are cursed of God.* Gal. 1:8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed . . . (9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Again Paul declares (2 Cor. 11:4): "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him . . . (13) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. (14) And no marvel; for Satan himself is transformed into an angel of light. (13) Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Now Paul preached: (1) that man was created by God directly out of the dust of the earth (I Cor. 15: 47). This verse reads literally, "The first man was made of dust (choikos) out of the earth (ek ges)." (2) That Christ was very God (Titus 2:10, 13). (3) That Christ's teaching must be our highest and final authority because he was God's own wisdom personified (I Cor. 1:24; Col. 2:3). (4) That Christ died for man's sins (Gal. 1:4; I Cor. 15:3). (5) That He arose with a physical body which did not see corruption (Acts 13:35-37). (6) That we cannot save ourselves by our own good works, only by accepting Christ through faith (Gal. 2:16; Eph. 2:8). (7) That Christ must come again in vengeance, accompanied by all His saints, to subdue a wicked world to Himself (II Thess. 1:7-10; I Thess. 3:13).

Now Paul declares in Gal. 1:8, 9 and in 2 Cor. 11: 4, 13-15, that all who preach any other gospel than this are not only accursed of God, but are also (in God's sight) false apostles, deceitful workers and ministers of Satan. Modernist, does this mean you?

IV. But not only does the Bible declare that all persons who refuse to believe all the teachings of Christ are: (1) "Intellectual Fools," (2) Blinded by Satan, and (3) Accursed of God, but it also tells us that all such are lost souls.

II Cor. 4:3 makes this statement: "But if our gospel be hid it is hid to them that are lost: (4) In whom the god of this world (Satan) hath blinded the minds (noēmata—thoughts) of them which believe not." Here we have the only rational explanation of the duplicity and rank deceit employed by Modernists in order to destroy the faith of an orthodox believer. Listen to Gerald B. Smith's words on this subject: "If now a theologian does actually depart from the

authorized content of doctrine, he has to meet the traditional feeling that he is a traitor to the cause. So strong is this feeling that a religious man today is almost inevitably compelled to adopt an apologetic method of setting forth new doctrines. He is led to use the familiar terms and phrases, so far as possible, and to make what he holds to be true seem as much like orthodox doctrine as possible . . . New meanings are thus smuggled in under familiar labels with a resulting lack of clearness in thinking." (A Guide To the Study of the Christian Religion, p. 489.) Is advocating lying and deception to undermine faith in God's Word a guide to the study of Christ's religion? No! It is "A Guide To the Study of Satan's Religion," for Christ says (John 8:44): "Ye are of your father the devil, and the desires of your father ye will do . . . there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." If Gerald B. Smith truly represents Modernism then Paul included all Modernists when He said (II Cor. 4:4): "In whom the God of this world hath blinded the minds of them which believe not." No true follower of Christ will deliberately lie and deceive for any reason.

John makes this same statement, that all Modernists are lost souls, in II John 9: "Pas o proagōn, kai mē menōn en tē didachē tou Christou, theon ouk echei." Literally translated this reads, "Everyone, the one advancing beyond, and not abiding in the teaching of Christ, has not God." If these words are true, then no denier of Christ's teachings is saved.

How Would the Bible Have Us Treat All Modernists Who Deny Christ's Teachings?

(1) *Beware of them.*

In Col. 2:8 Paul says: "Beware lest any man spoil

you (make a prey of you) through philosophy and vain deceit, after the tradition of men, after the rudiments of the world (Modernism), and not after Christ, (9) For in Him (Christ) dwelleth all the fulness of the Godhead bodily, (10) And ye are complete in Him." Now since "all the fulness of the Godhead" dwelt in Christ's human body, and since "in Him were all the treasures of wisdom and knowledge (Col. 2: 3)," why should we not put Him above all human teachers?

(2) *The Bible not only warns us to beware of all Modernists, but urges us to have no fellowship with them.*

(a) Paul says (II Thess. 3:6): "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly (ataktōs—regardless of church discipline), and not after the tradition (teachings handed down) which he received of us." Here is a straight command from God, through His inspired apostle, that we have no fellowship with any person who does not believe and teach all that Paul believed and taught. All such are enemies of Christ and agents of the Evil One.

Paul emphasizes the same truth in Romans 16: 17, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine (teaching) which ye have learned (from Paul himself) and avoid (ekklinate—turn away from) them. (18) For they that are such serve not the Lord Jesus Christ; but their own belly."

Here is a clear statement that we are to avoid, or turn away from, all who teach anything contrary to Paul's teachings, because no such persons are serving the Lord Jesus Christ (see verse 18 again), but are only actuated by selfish motives.

Now Paul most clearly taught: (1) That man was created directly by God out of the dust of the earth and was not evolved from any lower form of life. I Cor. 15:47, "The first man (O protos anthropos—the very first man) was made of dust (ckoikos) out of the earth (ek ges)." (2) That Christ was very God (Titus 2:10, 13). (3) That Christ's teachings must be our highest and final authority because He was God's own wisdom personified (I Cor. 1:24; Col. 2:3, 9). (4) That Christ died for man's sins (Gal. 1:4; I Cor. 15:3; Rom. 3:23-26). (5) That God was the father of Christ's physical nature (Gal. 4:4; Col. 1:17; Acts 13:33; Acts 20:28; Rom. 8:3). See Division III, Section II, regarding Paul's teaching on this subject. (6) That Christ arose with a physical body which did not see corruption (Acts 13:35-37), and that this body was actually seen by scores of persons other than himself (I Cor. 15:1-9). (7) That man cannot save himself by his own morality or good works, but only by the washing of regeneration (Titus 3:5), and the applying of Christ's righteousness to our account (Rom. 4:5; Phil. 3:9; Gal. 2:16; Eph. 2:8).

Now Paul's clear teaching here in Rom. 16:17, 18 is, that we must avoid, or turn away from all who are teaching doctrines contrary to these which he himself taught. Why? Listen well to Paul's own reason, (Rom. 16:18) "For they (that are so teaching—all Modernists) serve not the Lord Jesus Christ; but their own belly." No wonder Paul is not a favorite with our Modernistic friends.

(b) Again listen to John as he tells us how to treat all Modernists. 11 John 9, "Whosoever transgresseth (goes beyond), and abideth not in the doctrine (teaching) of Christ, hath not God . . . (10) If there come any unto you, and bring not this doctrine (that all are

lost who do not abide in Christ's teaching), receive him not into your house, neither bid him God speed: (11) For he that biddeth him God speed is partaker of his evil deeds."

John desires here to teach us that all who refuse to accept the teachings of Christ as their highest and final authority, are enemies of God Almighty, and therefore agents of the Evil One. To invite such persons to our homes, and fellowship with them, John declares, will make our influence tell against God.

(3) *But not only would the Bible have us beware of Modernists and have no fellowship with them, but it urges us to let the Bible alone control our thinking, and not men.*

Rom. 3:3, "For what if some did not believe? shall their unbelief make the faith of God without effect? (4) God forbid: yea, let God (as revealed in Christ) be true, but every man a liar."

No wonder Peter says (Acts 3:22): "Him (Christ) shall ye hear in all things whatsoever He shall say unto you. (23) And it shall come to pass, that every soul, which will not hear that prophet (Christ), shall be destroyed from among the people."

Once again remember that *Sir Wm. Ramsay,* a far greater all around scholar than any Modernist living or dead, has recently defined a Modernist as, "One who knows all that I do not know, who fixes the limits of the possible, and knows exactly what is impossible. The world is not dark to him: he is born and cradled, and grown to manhood in the intensity of a great light. He knows all things, and he is content and happy in his utter ignorance."

DIVISION VI

Words of Advice

I. *To Christian parents, whose children have lost faith in the Bible as God's inspired word through Modernism.*

Beloved, you are sometimes tempted to hate all Modernists, when, as a result of their teaching, you see that your dear children have lost respect for the Bible, the Church, and the Sabbath Day. Many of these children left home for school, college or university believing thoroughly in the Bible as God's own Book, and with the intention of studying for the ministry, or some other branch of Christian service, after completing their education. But today their faith in the Bible is shattered. They now deny the deity of Christ, the personality of the Holy Spirit, a personal devil, the doctrine of the new birth, the judgment and hell. They really think, because of their Modernistic teaching, that everyone is sure to go to heaven no matter how they live. The result is that they are now lost souls, and most of them have drifted into a life of worldliness or immorality. Today fully 70% of the people of the United States never attend church. Why? Because Modernism has destroyed their faith in the Bible as God's own Book.

You parents realize that, in God's sight, the Modernist who destroys another's faith in the Bible, is a far more heinous criminal than the murderer. Why so? Because the destruction of a soul for all eternity is a far blacker sin than the mere destruction of a physical body.

However, you must not hate the Modernists for two reasons: (a) *Because their thoughts have been blinded by Satan* and, as in the case of Eve, he has persuaded them that they shall not surely die if they refuse to believe Christ's teachings. Can Satan really blind people's thoughts? Read again II Cor. 4:3: "But if our gospel be hid, it is hid to them that are lost: (4) In whom the god of this world (Satan) hath blinded the minds (noēmata—thoughts) of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Then whenever any man denies any clear teaching of the Lord Jesus Christ, he does so because his thoughts are controlled by Satan. Modernists little dream that all their teaching against the Bible, as God's own Book, has had its origin in Satan's brain, and then by him instilled into their thought; but this is the exact meaning of II Cor. 4:3, 4.

(b) *Again Christian parents ought not to hate the Modernists, because prayer is the greatest power you can now exert to save your dear ones whom they have led astray.* In answer to the prayer of faith God will yet destroy the power of Satan in their lives, and save them.

In Mark 9:22 a poor father with a demon possessed son came to Christ and said: "If Thou canst do anything have compassion on us and help us." Christ at once replied, "If thou canst believe all things are possible to him that believeth." If, however, you cherish resentment or hatred in your heart, you cannot pray effectively. Psa. 66:18, "If I regard iniquity in my heart the Lord will not hear me." To pray effectively we must remember I John 3:22: "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His

sight." Beloved, meet these conditions, and you will yet pray your unsaved loved ones into Christ's fold.

II. *A word to all conscientious Modernists.*

Dear friends, if your salvation really depends upon accepting all the teachings of the Lord Jesus as your highest and final authority, then you must admit that you are lost souls. But is this true? Christ declares it is, for He asserts emphatically in John 14:24, that every word He spoke was God's very own. John 14:24, "He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me." Then the Lord declares (John 8:47), "He that is of God (or saved) heareth God's words (meaning His own words): ye therefore hear them not because ye are not of God." Again Christ teaches this same truth in John 10:26-28: "But ye believed not, because ye are not of My sheep, as I said unto you. (27) My sheep hear My voice, and I know them, and they follow Me. (28) And I give unto them (the sheep who hear My voice) eternal life." Hear Christ's words also in John 18:37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth (every saved person) heareth My voice," or accepts all My teachings as God's very own.

John's teaching agrees also with Christ's at this point, for he says (II John 9), "Pas ho proagōn kai mē menōn en tē didachē tou Christou, theon our echei." Literally this reads, "Everyone, the one advancing beyond (the teaching of Christ) and not abiding in the teaching of Christ, has not God." Then no person can have God in their soul who rejects any teaching of Christ. All such are lost souls.

Peter also declares that all who refuse to accept Christ's teachings are lost souls. Acts 3:22, "For

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him (Christ) shall ye hear in all things whatsoever He shall say unto you. (23) And it shall come to pass (O, that Modernists would believe this), that every soul which will not hear that prophet (Christ), shall be destroyed from among the people (God's Saints)."

Paul agrees with Christ, John and Peter, when he says (I Cor. 1:18): "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God." This simply means that all saved persons must believe that Christ died for our sins, and that there is no salvation apart from this fact.

Now Gerald B. Smith speaks for all Modernists, when he says: "To insist that, 'without the shedding of blood there is no remission of sins,' is both foolish (note the word used) and futile." (Guide To the Study of the Christian Religion, p. 519.) Read again Paul's words (I Cor. 1:18): "For, the preaching of the cross (the shedding of Christ's blood to atone for our sins) is to them that perish foolishness; but unto us which are saved it is the power of God." Then, according to Paul, heaven is closed to all Modernists who do not repent, and accept as true this teaching of "the blood atonement" which is set forth so clearly in Rom. 3:20-26 and elsewhere.

See Division II for a full discussion on this great question. There we have proven very clearly that there is no salvation for any person who rejects any plain teaching of the Lord Jesus Christ.

Friend, if you were positively sure that the Lord Jesus Christ was "the only wise God, our Saviour" (Jude 25), would you then accept all His teachings as

true? Certainly, you reply. Then accept Christ's challenge in John 7:17: "If any man will do His will (is willing to do His will), he shall know the doctrine, whether it be of God or whether I speak of Myself." He had just said (John 7:16): "My doctrine (teaching) is not Mine, but His that sent Me," and here He tells them how they can prove His assertions to their complete satisfaction.

Friend, begin today to read carefully Matthew, Mark, Luke, and John, the words of the Lord Jesus; then, with a sincere prayer to God for help, resolve to let these teachings control your thoughts, words, and conduct. Do this consistently, and Christ here asserts that you will soon, "Know the doctrine whether it be of God," or whether He spoke as a mere man.

Fred. W. Robertson, the great English preacher, was once a rank Modernist, but he read this challenge of our Lord's in John 7:17 and accepted it. The result was that he was soon convinced that Jesus was very God, and that the whole Bible was God's own Book.

Dr. Howard A. Kelly, of Baltimore, has for twenty years been professor of obstetrics and gynecology in Johns Hopkins University. In his own field there is no higher authority in America or Europe. For years, he tells us, he too floundered in the mire of doubt, the result of Modernistic teaching. Then he read Jno. 7:17, "If any man is willing to do His will he shall know the doctrine, whether it be of God or whether I speak of Myself." He decided to test Christ's words, so he began to read the New Testament, and conscientiously sought by prayer to live accordingly. What was the result? He says: "I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any human book.

"I believe Jesus Christ to be the Son of God, with-

out human father, conceived by the Holy Spirit, born of the Virgin Mary. That all men are by nature sinners, alienated from God and thus utterly lost in sin. The Son of God Himself came down to earth, and by shedding His blood upon the cross, paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually, as definitely as in his first birth, and so born he has new privileges, appetites and affections; and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a moral life, such works being but the necessary fruits and evidence of the faith within, and come after salvation." (Can a Man Be Scientific and Believe the Bible? by Howard A. Kelly, M.D., Johns Hopkins University.)

Beloved, when the blessed Master has been so kind and gracious as to give you this sure and certain recipe for banishing all doubt and making absolutely sure of heaven, won't you at least test it? This recipe in John 7:17 has brought thousands out of the darkness of rationalism and doubt, into the glorious light and liberty of the Lord Jesus Christ, "the only wise God, our Saviour," and it will bring you.

CLOSING REMARKS

In closing we desire to make three requests.

First Request

Please read again Division I:

"Reasons Why We Know the Bible Is Inspired of God." pp. 14-61.

(1) Because of the marvelous prophecies which have been fulfilled to the very letter.

(2) Because of the moral and spiritual teachings of the Bible, which cannot be found elsewhere.

(3) Because of the many scientific facts known to the Bible hundreds of years before men discovered them.

(4) Because of the many historical statements of the Bible, which have only recently been confirmed by achæological discoveries; and because not one Bible statement or prediction has ever yet been proven untrue.

(5) Because the Bible alone can completely transform character, making veritable saints out of the very worst of sinners.

Read also Division II: Reasons Why We Must Accept the Teaching of Christ As Our Highest and Final Authority, pp. 62-74.

(1) Because He claims to be truth personified, and the One sent down from heaven to proclaim God's truth to men.

(2) Because every single word Christ uttered was given Him of God.

(3) Because He is to be our Judge after death, and

His recorded words will be the final court of appeal in settling our eternal destiny.

(4) Because He came from God and is very God.

(5) Because we cannot obtain eternal life, and so spend all eternity with our Lord, unless we do accept all His teachings as God's very own. This assertion is fully proven in Division II.

Can any other teacher who ever lived present such credentials as these?

This first request is made that you may realize what a marvelous Book the Bible is. No one is ever a Modernist who knows what the Bible really contains and teaches. As Paul clearly states in I Tim. 6:3, 4, intellectual pride and ignorance of the Word form the true basis of all Modernism.

Second Request

Please memorize two passages of Scripture:

(1) *Heb. 9:27,* "And as it is appointed unto men once to die, but after this the judgment; (28) So Christ was once offered to bear the sins of many." The word for Judgment here is "krisis." This is the same word used by Christ in Matt. 23:33, when He says to the Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation (krisis) of hell." The word for hell here is not "hades," the abode of the wicked dead until the final Judgment of Rev. 20:12, but "gehenna" the final hell, where Satan and all his followers must spend eternity. Now this judgment, "krisis," is called the Judgment of "gehenna" because all who come into it are lost souls. It is therefore the Judgment for lost souls.

(2) *Now memorize John 5:24:* "Verily, verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, hath everlasting life, and shall

not come into condemnation (krisis—the sinner's judgment); but is passed from death (or out of death) into life." Reader, this means that the very moment you accept Christ as your Redeemer, the One who died for your sins, that moment you receive eternal life, and Christ's pledge that when you die you will not enter the sinner's Judgment (krisis), for you will have passed out of death into life. You will then be judged with the Saints simply to determine what reward, if any, should be given you for your life's work. Read regarding this judgment in I Cor. 3:13-15. Note, every person in this judgment will be saved, though some will receive no reward. This then is not the sinner's judgment. John 5:24 gives us the only possible way to avoid coming into "krisis," the judgment which dooms all who enter it to eternal punishment with Satan.

Third Request

If not a real Christian, please sign one of the following statements:

(1) I will accept the Lord Jesus Christ as my personal Saviour, and by His grace I will serve Him all my life.

John 1:12 "But as many as received Him (Christ), to them gave He power to become the children of God, even to them that believe on His name."

Name .....

Date .....

Place .....

(2) I do not believe the Lord Jesus Christ is very God, and I reject Him as my Saviour.

John 12:48, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word

that I have spoken, the same shall judge him in the last day.

Name .....

Date .....

Place .....

(3) I am an honest seeker after truth, and, if the Holy Spirit will assure me that Christ is very God, I will yield myself to Him.

Remember Christ's words in John 7:17: "If any man will do His (Christ's) will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

Name .....

Date .....

Place .....

ADDENDA

Note from page 73. *John 3:34:* "For He whom God hath sent (Christ) speaketh the words of God."

Note from page 86. * "Quadrumana"—an order of mammals with both hind and fore limbs capable of use as hands, as monkeys and lemurs.

"Marsupial"—an order of mammals having a brood pouch for carrying and nourishing their young.

Note from page 118. *John 10:4:* "And when He (Christ, our Shepherd) putteth forth His own sheep, He goeth before them, and the sheep follow Him (no human leader): for they know His voice. (5) And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This means we are not Christ's sheep if we hear any other voice on any subject in preference to His voice.

Note from page 120. As early as 150 A. D., Tatian wrote his "Diatessaron," a word meaning "through the four" (dia—through, and tessares—four). This is a commentary on the whole four gospels just as we have them today.

Note from page 134. Will this be a material fire? Read Mark 9:43-48, Rev. 19:20 and Rev. 20:10 and 15, then draw your own conclusion.

REV. D. F. MYERS